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We'll Not Let Them Down!

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QUAKER VISITATION IN LANDS OVERSEAS

By Harold Evans and James G. Vail

On March 18 these two American Friends arrived in New York after an eight-week visit in Europe. Both of Philadelphia, they went as representatives of the American Friends Service Committee to study relief needs and the program in operation. Quite significant were their informal Friendly contacts in scattered European centers.

INCIDENTAL to the main objective of our travels in Europe during January, 1941, it was possible to meet and confer with Friends and to visit the centers in Berlin, Copenhagen, and Geneva, as well as the Quaker offices in Marseille and Perpignan.

European Friends feel keenly the isolation produced by the war. Travel is difficult and infrequent and other communications hampered, often so much that they are impracticable. As the bearers of a message of good will and fellowship from Friends in America, we found a heartfelt welcome and always the commission to carry home the warmest of friendly greetings.

Arriving in Berlin in January, we found that we were in time for the Arbeitsausschus of the German Yearly Meeting, at which Friends were present from Frankfurt, Dresden, Breslau, Vienna, Stettin, Pyrmont, and Cassel. Two concerns which took a great deal of attention were the right management of relief and emigration services in Vienna and the special work of the German Yearly Meeting in providing books and other facilities for improving the lot of prisoners of war. One had the feeling that these new responsibilities were seriously assumed and that individual consecration and group life had been stimulated. There is an intimate fellowship in the Berlin group and it was particularly satisfying to see perhaps twenty children at the Sunday morning meeting. Leonard Kenworthy has won a place of confidence among German Friends and is diligently devoting himself to the cultivation of religious life and thought. He has also contributed to the growing sense of group solidarity among them.

We arrived in Copenhagen in time for a meeting of the committee in charge of the Center. They are especially concerned with an internment camp not far from Copenhagen, where it has been possible to prevent a good deal of needless suffering by personal services. They are also working to make emigration possible for persons particularly likely to be able to establish themselves at useful work in the country of their destination. We were entertained two evenings at the home of Danish families. These Friends were hungry to receive and give messages which unite in spirit those who are physically far apart. Those of us who are members of large local groups may not easily realize the cheer which visitation can bring to earnest small groups long out of contact with other Friends. Here, also, is a center of real concern and dedication.

In Norway we met with a small concerned group, only two of whom were Friends, but the others of whom were near in sympathies to Friends. Among these present was Odd Nansen, son of the polar explorer. He is now engaged in erecting 700 houses obtained from Sweden to shelter some of those whose homes have been destroyed in west coast towns.

Entering Switzerland at Basel we were soon in the home of Gilbert and Marga MacMaster. Their apartment looks out on France and Germany; though unharmed, they have been very close to the scene of the war. On the following day we traveled to Geneva, meeting there an assembly of persons gathered at the hostel. We felt the dedication of able young Friends in their contribution to life at the hostel.

At Marseille, in addition to the relief activities, we had opportunity to meet representatives from the branch offices and to gather the essence of the feeling which actuates the group. They would like to have more persons who are Friends as well as relief workers, yet a good measure of the Friendly spirit is found here, also, as able people attack the many problems of stranded, underprivileged and suffering people.

The branch office at Perpignan is engaged in services to the internment camps at Argeles and Rivesaltes, which we visited in company with Mary Elmes, who has the confidence of both management and refugees. She adds to material relief the quality of service which is of inestimable value to unfortunate people, the feeling that somebody cares.

CHASE CONOVER EXPLAINS WORK IN CUBA

On April 1, Chase Conover, who with his wife, Grace Conover, has been directing the Finca, Friends refugee hostel near Havana, Cuba, arrived in Richmond, Indiana, to become connected with the Civilian Public Service Section of the A.F.S.C. The Cuban hostel was officially closed on March 15. The task for which it was established had been completed—since practically all of the more than 100 young men and boys who have lived at the Finca since its opening in August, 1939, have been admitted to the United States. The recent rapid changes in Cuban immigration have expedited the closing of the hostel.

While the Finca may be likened in many respects to our refugee centers in this country, still its approach was quite unique. It may be termed the first effort in which Friends or any other serious-minded organization have attempted to coordinate a religious program with preparation for citizenship for refugees before they have actually entered into our country. Here it was sought, first, to conserve the mental, physical and moral well-being of these young refugees who were stranded in Cuba, and secondly, to prepare them for vocational and social adjustment to American life. The men had been in Cuba from one to two-and-a-half years, during which time it was illegal for them to engage in any gainful employment. Because of the problem presented by idleness in a great city, an effort was constantly made to secure younger men and boys for the Finca.

All the work done about the institution was undertaken by the members. Each had an opportunity to learn every phase of work done—if it were housework, there were opportunities for cooking, preparing food, cleaning and laundering. Care of the grounds was also their responsibility. More along vocational lines, the men did their own truck gardening, preparing the soil, planting and harvesting. In their carpentry shop they learned cabinet-making, lathe work and ordinary building and repairing. Instruction in bookbinding was available, also in hand and loom-weaving. There was considerable work in photography. Quite important was the advanced work in the theory and practice of electricity and mechanics.

Of course the English offered was limitless; and all efforts were made to acquaint the residents with American living and customs—through study of our geography, history, and economics. Each Friday was set aside as Americanization evening, at which time formal programs were given by visitors or members of the staff. Music also was stressed. Programs were given by visitors from Havana or by the refugees themselves.

The staff members averaged five or six. During the past summer, however, three peace volunteers noticeably increased the accomplishments at the hostel. Over fifty refugees, together with the staff, lived under one roof.

"To commit one's way to God, as one would commit his physical well-being to a good physician, is the final act of trust in Him in the presence of the ultimate mystery of life and experience."

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We Will Not Let Them Down!

WE TRUST that Friends will awaken, and that right soon, to the tremendous significance of Civilian Public Service for conscientious objectors. Never before in the history of the Society of Friends, and perhaps never in the history of any religious body, has such a creative opportunity been presented. Paradoxical as it may seem, out of the very Moloch of militarism comes our great chance. Before our very eyes is the fulfillment of Samson's riddle:

"Out of the eater came forth food
And out of the strong came forth sweetness."

In brief, here is the situation. Comes the Conscription Act, requiring military service of the country's youth. That Act, however, recognizing the right and principle of conscientious objection, makes provision for certain forms of alternative service. The government arranges with the three historic peace churches for them to establish and maintain their own camps for performing service of national importance. While the government cooperates by furnishing camp sites and equipment wherever possible, the Brethren, Mennonites and Friends, by financing their own camps, retain complete control over them, subject only to government inspection to satisfy official standards regarding health and sanitation.

What, in a word, does this mean? That our young men are to do their work of national importance, as approved by the government, under our own supervision and under influences that will further strengthen them in the stand which they have taken. The camp becomes infinitely more than just a work camp — it becomes a religious and Friendly training school for Christian service in our meetings and communities. Could a more strategic opportunity be imagined had we set out deliberately to plan such?

To be sure, this marvellous opportunity is not exactly a free will offering on the part of the government. It is not ours without money and without price. We shall have to be prepared to say with the Roman captain that it is with a great price that we purchase this boon of Christian citizenship: specifically, the financial support of the program at the rate of thirty-five dollars per month per camper. There are some Friends who cannot see it—thus far. Why should we be expected, they ask, to put up this money? We pay our taxes, and the government has recognized our camps as an integral part of the national program. Then let the government finance our camps just as it does the military camps. Why be so squeamish? From one point of view, their questions are pertinent and should have an adequate answer.

If all that is involved is the question of avoiding military service and performing the substitute civilian service as advantageously as possible and have done with it, then perhaps the government might as well finance the C.O. camps. In that case, naturally, the government will manage and control them, the result being that an entirely different atmosphere will permeate the camps. They will be work camps—only that and nothing more. Frankly, if this is all that concerns us, there is not much point to the peace churches having their own camps. The government might about as well establish and maintain them.

But may we look again at the significance of the prospect now facing us—at some of its deep implications. In the first place, we are on the spot. All these years we have been declaring the sacrificial way of love and peace, as opposed to the way of force. Now we are asked to make good on our profession. If we do not rise to the occasion we shall undermine the validity of our position. In the second place, to the extent to which our young people take their stand as conscientious objectors, it is largely because of the teaching and training we have given them. What will be the effect upon them if, in the day of their testing, the Society of Friends declines to back them up and is willing for them to do their civilian service under government auspices, entirely apart from the religious atmosphere?

Taking the more positive approach, think what the Civilian Public Service program may mean to the future of the Society of Friends if we espouse and support it as planned. In these camps will appear hundreds of young men who represent "the best we breed." In a double sense they are picked men: picked first by the government, but picked, second and more important, by their own sense of convic-

tion as being committed to the principles for which the Society of Friends stands. These men will be carrying the torch for us tomorrow—are carrying it now in fact—in our home meetings and communities and on many a foreign field. For a whole year they will be ours to nurture, to teach, to strengthen for the great and creative tasks that are immediately before them.

May we never lose sight of the fact that this is primarily a religious venture. It is on religious grounds solely that the government has recognized the right of conscientious objection. It is on religious grounds that our young men are making their decision. The question then comes squarely home to us all: will we Friends make our response to the C.P.S. challenge on that same religious basis? If so, there is but one answer for us to make—and we have little time in which to make it.

May we emphasize that last statement. This seems to be the situation: with some degree of skepticism, apparently, the government has conceded to us a trial period in which to demonstrate whether we can and will support the C.P.S. camp program as outlined. If we fail, the government will take over. Curiously enough, we find ourselves beset by two opposing elements. The first is within, represented by those Friends—a decreasing number let us hope—who say in effect, let the government do it. Then there is the army element that is impatient with this peculiar kind of church setup and is eager to have the government take over our projected camps and administer them according to army methods.

The choice is thus before us. It has been said that we are on the knife-edge of success or failure in this momentous enterprise. If we are to succeed, we must rally promptly and generously to the chance offered us. Otherwise, we will have sold our birthright—and sold it cheaply. Our great religious opportunity will have been lost. We have faith to believe that Friends will see the vision and will rise to make it a reality.

While writing this editorial, we paused for ten minutes to listen to Deems Taylor, commentator on the Philharmonic Symphony program. In speaking of musical appreciation, he said that we should not judge musicians by whether they are of a former period or modern, or by whether we like their music or not, but by this fundamental test: does their music make you feel that they had discovered something, had demonstrated the miracle of creation. Our thought turned immediately to these young conscientious objectors of ours. Searching their own hearts and souls, they have discovered something: something very precious, in that it is the seed of the Christ way of life. This discovery leads them to take their stand for the positive program of constructive good will. They go to our C.P.S. camps to give expression to their inner discovery. There they may be strengthened to demonstrate the miracle of creative love. We will not let them down!

Love Says, Forever

By Edward Wagenknecht

(Continued from last issue)

III

THE second part of Jesus' utterance is no less pregnant than the first. "He that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die."

Again, as in the building of his own life, we see Jesus claiming faith as the necessary prerequisite of successful spiritual life. He knew, as Pascal was later to know, that while human things must be known in order to be loved, divine things must be loved in order to be known. The belief for which he was asking was not the theoretical kind of thing upon which Martha had relied in her statement concerning the general resurrection of the last day. It was to those who, having professed adherence to his standards, did not hesitate to assume his cross, to those who with him were willing "to bet their lives on the existence of God," that he promised the blessing of life.

The Great Apostle, trying to explain the change which, as a matter of actual experience, took place in the lives of those who believed enough in Christ to give their all into his keeping, said that "to as many as received him he gave the power to become the sons of God," and, inspired by this thought, he called upon his readers to fill up the experiences of Christ by dying with him to sin and rising with him into newness of life. The language is highly mystical, but not yet have we received a better statement of what is, in very truth, the essential kernel of the resurrection message. It is in such experiences, from Augustine of Hippo to yesterday's edition of "Twice-Born Men," that the resurrection of the human spirit takes place.

The suggestive clause which our English Bibles translate "though he were dead," might be more literally rendered "even though he should die." Dr. James Moffatt translates the passage thus: "He who believes in me will live, even if he dies, and no one who lives and believes in me will ever die."

But there is another sense in which I believe readers of the English Bible might profitably take this statement. Faith in Christ shall suffice for the salvation of one who has placed his trust in him "even though he were dead." I like to make this passage apply to the spiritually dead, to read it as a promise that the love of God which is in Christ can awaken even them. This may be a sin against exegesis, but I am confident that it does no violence to the facts of Christian experience. The text must have appealed thus to many human souls in the course of the Christian centuries.

Sydney Carton must have thought of it in this way that last night of his life in the streets of Paris when the words of the Savior burned like fire through his brain. A sodden, aimless barrister, transformed through the power of a sacrificial love into a great moral hero—here was a man who, though dead, had claimed the Savior's promise; here

was a man obeying the apostle's adjuration to fill up the experiences of Christ.

In an arbitrary way, Dante touches upon the same problem, in one of the most thoroughly mediaeval passages in "The Divine Comedy." In the first circle of the "Inferno," inhabited by ancient worthies who lived and died without faith in Christ, an important question occurs to Dante, and, as usual, he turns to Virgil for information:

"Tell me, Master, tell me, Lord," I began, with wish to be assured of that faith which vanquished every error, "did ever anyone who afterwards was blessed go forth from here, either by his own or by another's merit?" And he, who understood my covert speech, answered: "I was new in this state when I saw a Mighty One come hither crowned with the sign of victory. He drew out hence the shade of the first parent, of Abel his son, and that of Noah, of Moses the law-giver and obedient, Abraham the patriarch, and David the King, Israel with his father and with his offspring, and with Rachel, for whom he did so much, and many others; and He made them blessed: and I would have thee know that before these, human spirits were not saved."*

Such was the mediaeval mind's conception of the salvation of the lost through Christ, of the giving of life to the dead. The modernist uses different language, but the essential kernel of his message is the same. In another passage of the "Comedy," where Dante describes the walls of hell as broken with the earthquake which rocked the earth at the moment of the supreme revelation of God's love in the death of Christ, he is much closer to the modern attitude. God's love means salvations to the universe, but it means death to hell.

The Jean Valjean motive furnishes, it has been said, the one God-like thrill in narrative, the thrill which always greets the picture of a dead soul reawakening to claim its birthright of light and life. We have it on high authority that there is joy in the presence of the angels of God over such an event. Yet I think God must rejoice too over the ninety-and-nine just persons—if there are so many—who need no repentance. Christianity has been indued with marvelous therapeutic powers, but its function is not, on that account, purely remedial. It is not necessary to taste sin to learn the power of the love of God. For "he that liveth and believeth in me shall never die."

This is no idle word, no casual utterance of a matter-of-fact experience. Here is an astounding statement of which the history of the Christian Church offers many demonstrations. For no matter what attitude we may take toward the theological or metaphysical questions connected with the person of Jesus Christ, no one of us can deny that in him was the way of life. You may do what you will with the religion that has developed around him, but you cannot escape the man himself. His was the honesty, his was the purity, his was the courage, his was the godliness that appeals to the deepest longings of our nature; and his was the kind of life which, despite all its suffering, we, in our best moments, feel we should like to live. From Saint Paul's astonishing declaration in the first century that he no longer lived except as Christ lived in him, clear down to the Nineteenth Century pronunciamento of an agnostic, John Stuart Mill, that no man seeking to build a character could do better than strive so to live that Christ would approve his life, we have a unanimous chorus of testimony. Richard Watson Gilder echoes the experience of millions:

If Jesus is a man,
And only a man, I say,
Of all mankind I will follow Him
And follow Him alway.

If Jesus is a God
And the only God, I swear
I will follow Him through heaven and hell,
The earth, the sea, and the air.

No argument is necessary to prove that the believer in Jesus possesses life through him. If to believe in him means, as the profoundest theologians have always insisted that it means, to trust him and to follow him and to make his spirit one's own, then it must follow as the night the day that one who thus believes possesses within himself the life which in its essence is deathless. The endless life is significant, not primarily for its length but for its quality. No one whose spiritual life has not beyond question perished can see the Bishop of Beauvais as

*"Inferno," Canto IV, 11. 46-63. Norton's translation. Houghton Mifflin Company.

Day-Spring from on High

There is the winter's chilling blast,
There is the evening's shadow cast—
There is a dying!

There was a dying for the human race
On Calvary's cross, for human wrongs—
For wrongs so old, and false, and mean,
For wrongs of self, and lust, and pride,
For wrongs that bruise and mar and drag men down—
Down to the level of the lower man,
Down to the troubled conscience of the sinful man,
Down to the cravings of the bestial man,
Down to the image of the earthly man—
To the perishing way of living,
To the perishing way of dying!
Old things old must pass away—
Old things wrong in mind, and heart and action,
Old wrongs confessed, condemned, and judged,
Dead and buried out of human life forever—
There needs to be a dying!

There is the springtime in the air,
There is the morning's dawning fair—
There is a rising!

There was a rising for the human race
O'er sin, and death, and grave forever—
To higher things of truth and grace
To righteous things of love and peace,
To Christian things that heal and lift men up—
Up to the level of the higher man,
To the peaceful conscience of the righteous man,
To the longings of the immortal man,
To the image of the Spirit man—
To the everlasting way of living
To the everlasting way of dying!
New things new must come again—
New things right in mind, and heart, and action,
New visions of the Father's kingdom rule,
Each child His own, and his brother's keeper—
There needs to be a rising!

O friends of Truth—that light that shines
In human breast unto the soul's high tasking,
O friends of light and truth and peace—
Of truth and peace the whole world round,
For us, there was a dying!
For us, there was a rising!

ANNA E. COX.

Union City, Indiana.

the victor and the girl of Domremy as the vanquished of that terrible May-day in Rouen market place; no connoisseur of the spirit can connect the life of Good Friday with the nonchalant procurator, washing his hands in his Judean palace, and its death with the suffering young man on the Golgothan cross.

IV

In conclusion we simply come back to the blind yearning of the human heart, the eager love of life which is the open sesame to the lore of the spirit. Emerson put the case in a nutshell years ago when he asked what any man could ever hope to do with immortal life who did not know how profitably to employ an hour of time here. The immortality of the soul is not an inheritance: it is a conquest. We are told that in our day faith in immortality is losing its power. Such a phenomenon admits of but one interpretation. Faith in immortality and ardor in spiritual living invariably complement one another. If we allow the current of our spiritual life to grow sluggish, our faith in immortality is, by the same token, bound to decline. If our faith in immortality is weakening, the reason is simply that we have been surrendering our spirits to the prison of the flesh. Not unless we can build our lives so strong that their power breaks through the boundaries of sense and time, not unless we can make them so significant that they demand eternity for their fulfillment, can the endless life ever be to us anything other than a lovely and essentially meaningless dream. "There is a kind of life," says Washington Gladden, "that in its very nature is deathless; it goes on by its own momentum. . . They who share his life have the witness in themselves; for them there is no death." No, we can never demonstrate immortality. The mind that asks for demonstration is beyond the reach of the help that such a faith can impart.

"I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." I am! Not I will be, some time in the far-off future, but I am! That was the glad conviction that impressed itself upon the mind of Martha as she stood beside her brother's tomb. Here too is the significance of the words for us. A great life that is going to be at some undetermined time in the future can have little significance in our troubled days, but a deathless life upon which we can enter now is quite another matter. For we live not by what we are going to be but by what we are. A life lived thus in the light of eternity is more than a broken fragment: it adjusts itself to the constitution of things. In *this* hour of bitter grief and sorrow, in *that* moment of bitterness, in *those* days of devastating passion, the word of our God standeth sure. "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live, and whosoever liveth and believeth in me shall never die."

University of Washington.

George Fox and His Cotemporaries

By William Howitt

(Continued from last issue)

IT WILL readily be seen, that such a system — one that struck a deathblow at the flatteries of the world; at the self-gratulation, and self-indulgent spirit of human nature; at the greediness of priestcraft, and the gainful trade of blood, must set in array against it an unnumerable host of enemies; but to Fox, danger, calumny, and opposition were but as stubble or as reeds on the margin of the river—they could not hinder his course across the field, or the flood. Power could imprison but could not shake him; and before his straightforward right-mindedness all the weapons of a false learning fell blunted, to the astonishment of those who wielded them. Milton, in his famous pamphlet on "The Best Means of Removing Hirelings Out of the Church," says, that "the Christian needs no weapons but such as the New Testament furnishes to his hands; if the enemy go beyond that ground, you need not follow him; if he come within that sacred circle, you can fell him at a stroke." So Fox found it. He was ever ready in speech, and ever firm in endurance. But although we can perceive the rancour and hostility that his doctrines must necessarily excite against him, none but those who have read the record of the early days of our Society, can tell to what an extreme they went; nor to how low an ebb Christianity had fallen in those days. The doctrine of the influence of the Divine Spirit, which all denominations now, in some shape or other, maintain, was then matter of common ridicule; so much so that Endicott, the Independent governor of New England, a man who hanged several Friends, being told by one of them, that "in God we live, and move, and have our being," answered jeeringly—"and so does every cat and dog."

Sewell's History of the Quakers exhibits such a scene of savage persecution on the one hand, and firmness and patience in suffering on the other, as is not easily to be paralleled. Little known as these things are, it will hardly be credited now, that to such a length was hatred carried against the Quakers, that, at one time, there were few of them, except those of an age below the cognizance of the magistrate, who were not in prison for their religious faith. There were at one time two thousand four hundred Quakers in prison. And in such prisons too! They who would know what the miseries of prisoners have been in England, let them read Sewell's History.

But the malice of persecution did not stop there. The property of the most respectable families was confiscated; attempts were made to transport some; and great numbers actually died of their maltreatment. The most amazing portion of these outrages, however, was perpetrated by the Independents of New England. There a colony had fled from persecution at home, to enjoy religious liberty, and what did they? A number of Quakers presumed to preach amongst them; and, to crown the whole story of cruelty, amongst many other instances, they ordered three women to be stripped to the waist and to be flogged through eleven towns, a distance of eighty miles, and in all the severity of frost and snow. But, as if this was not enough, they at length actually hanged three men and one woman for Christ's sake.

But to return to George Fox. There is something highly picturesque in the account he gives of that process of mind by which he arrived at the living knowledge of Christianity. He was apprenticed to a shoemaker and small farmer at Drayton, in Leicestershire. To the farming, he very naturally, was most attached; and, as he pursued his solitary avocations in the fields, his strong mind soon began to employ itself on the

subject of the utmost moment to a mortal creature, the grounds of his hope of a future existence—the true understanding of the Scriptures. Young as he was, and brought up in the practices of the Established Church, it is not to be wondered at that he at first sought for information on these topics, from the priests of his own persuasion. But the state of the Establishment must have been wretched indeed, if those to whom he went (and we may suppose them to have possessed some superior reputation to influence his choice), are to be taken as even average samples of its clergy. One advised him to allay the perturbation of his mind by chewing tobacco and singing psalms; and another was beginning to condole with him very pathetically, when he perceived that George had set foot on the box-edging in the yard where they were walking, and fell into so tremendous a passion that George was glad to get away. Taking, therefore, the New Testament into his own hands, day and night, with tears, and sighs, and groans, he sought in it the knowledge he desired. For whole nights he stood in the body of a hollow tree, reading, and meditating, and praying; and the great laws of the Christian code became so clear to his view, and produced such zeal in his heart, that he boldly set forth to proclaim them through the country.

Those were strange and stirring times. The despotism of the Stuarts had aroused the country to resistance. In the conflict the monarchy was destroyed; and the public mind was full of new schemes of liberty and legislation. Liberty, as usual, was carried beyond its legitimate bounds into license; till, in its turn, it was curbed by the iron hand of military rule. But not merely the monarchy, the Establishment experienced similar revolutions; and men, partly tired of alternate tyranny and lawlessness in both ecclesiastical and political matters; partly disgusted with the greediness of priests of different denominations, struggling shamelessly for power and wealth; and partly excited to a state of general enthusiasm by the diffusion of the Scriptures, which, gradually spreading from the days of Henry the Eighth, of Edward the Sixth, and Elizabeth, had now become pretty common in the hands of the people, and with the splendor of eastern metaphor, exhibited in the prophetic writings, perhaps more than by the novelty and animating nature of the doctrines of the Gospel, were everywhere in a sort of spiritual intoxication.

The prevalence of this influence of the imagery of the Old Testament amongst the Scottish Covenanters has been pointed out by a celebrated writer; and it was not less felt by the English population; and traces of it conspicuously remain in the language of our ministers. Thousands and tens of thousands, dissatisfied with the old institutions, and seeking to ally themselves with some body, the doctrines and practice of which were more consonant to their newly-awakened ideas, were to be found scattered through the land; and when George Fox made his progress through the midland and northern counties, his voice was like a trumpet to collect around him hosts of these enquirers; priests, notwithstanding the opposition of their order, left their pulpits; officers in the army, their commissions; judges, gentlemen, mechanics, and husbandmen—all classes flocked around him, and found in his system of a free Gospel and renouncement of the vanities of the times, that which they had hitherto sought in vain.

From amongst these, rose a body of able and active coadjutors, who, overflowing with zeal, traversed the country in every direction, passed over the continent, and even to America; and such was their success, that Admiral Penn, on his death-bed, predicted their universal prevalence; and Penn himself confidently anticipates in his writings, that the principles of Friends shall finally triumph over all others. Their success, however, as I have already stated, was attended by violent persecution; and the scenes and characters that are developed in this part of their history, are not exceeded in interest by anything in the pages of modern narrative. I know not what book I have read so often, or with such unabated pleasure, as Sewell's History. The pictures of the times which it displays, are such as would furnish material to a whole tribe of those writers of fiction who delight to interweave their imaginings with the personages and manners of real life in past ages.

The various wanderings of George himself; his meetings in the open air, in fields, and orchards, and amongst the wild hills of the north; the numbers which flowed to him at Firbank Chapel in Westmoreland, and at Swarthmore Hall, the house of Judge Fell, whose widow he afterwards married; his disputes with priests, and halings before justices; his imprisonments and trials; how he confounded Judge Glynn at Launceston, who denied that the Jews of old wore hats; how the wife of a justice would eat nothing during his imprisonment in Carlisle gaol, except what she took with him at his window; and with what address and presence of mind he met all the arts, and overturned all the arguments of his enemies—these were, and are still, to me, things of ever-new interest.

And, then, the many simple and devoted men, and women, too, who took up the work, and all their varied fortunes! Penn, with his calm philosophical dignity—his broad Christian philanthropy—now writing in prison his "No Cross, No Crown"; now nobly maintaining the rights of juries and of all Englishmen in his celebrated trial at the Old Bailey; and now leading across the Atlantic his persecuted brethren, to plant them in a land of brotherhood and peace. Barclay, the gentleman and the scholar: of the house of the Duke of Gordon; and educated in all the learning of the times, turning his talents, at the age of nineteen, to the defence of "The Truth," and writing his famous "Apology" at the place of his pilgrimage, Uri, in Scotland. Edward Burrough, that young spirit of fervent zeal, an Abdiel on Earth, gaining, from his impetuous eloquence, the surname of the Son of Thunder. Methinks I see him, as at London, "he stepped into the midst of the wrestler's ring, where the champion had already thrown three of his antagonists and awaited a fourth, and none durst enter the lists; when Edward stepping in, and looking upon the wrestler with a serious countenance, the man was not a little surprised, instead of an airy antagonist, to meet with a grave and awful young man; and all stood amazed at the sight, eagerly expecting what would be the issue of this combat; but it was quite another fight that Edward Burrough intended."

The unfortunate James Nayler, too, who can forget him? Who can avoid mourning over his fall, and his still more affecting sorrow and repentance? What man ever exhibited more singular and sad contrasts in a short life? Now, the zealous and steady minister—now,

MAGICIAN

April wanders over the hills and valleys,
Through the city streets and the narrow alleys,
Touching tree and shrub with her magic fingers—
Lightly she lingers.

Soon the early crocus will hear her calling,
Feel the silver patter of rain drops falling,
Then a joyful chorus of bird songs blended—
Winter is ended!

Hearts depressed and seeking rejuvination
Sing again and throb with anticipation—
Eager, breathless, ever alert, beholding
Nature's unfolding!

LUCILE CHANDLER.

Minneapolis, Minnesota.

riding, in an hour of unhappy exaltation, in triumph into the city of Bristol—now, suffering the pillory, the brand, and the boring of the tongue for his offenses—now, the worse punishment of devouring remorse! I know of nothing in the whole range of letters more affecting than his last hours of existence, and his last words. They are true specimens of penitence and poetry, such as misery has seldom wrung from one wretched man. "At last, departing from the city of London, about the latter end of the 8th month, 1660, towards the north, intending to go home to his wife and children, at Wakefield, in Yorkshire, he was seen by a friend at Hertford, sitting by the wayside, in a very awful, weighty frame of mind, who invited him to his house; but he refused, signifying his mind to pass forward; and so went on foot as far as Huntingdonshire, and was observed by a friend, as he passed through the town, in such an awful frame, as if he had been redeemed from the earth, and a stranger on it, seeking a better country and inheritance. But going some miles beyond Huntingdon, he was taken ill, being, as is said, robbed by the way, and left bound. Whether he received any personal injury is not certainly known; but being found in a field by a countryman towards evening, was led, or went, to a friend's house at Holm, near King's Rippon. Here he died, in his 44th year, using these words two hours before his death:

"There is a spirit which I feel, that delights to do no evil, nor to revenge any wrong; but delights to endure all things, in hope to enjoy its own in the end. Its hope is to outlive all wrath and contention and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself. It sees to the end of all temptations; as it bears no evil in itself, so it conceives none in thought to any other; if it be betrayed, it bears it, for its ground and spring is the mercies and forgiveness of God. Its course is meekness; its life is everlasting love unfeigned; and takes its kingdom with entreaty, and not with contention, and keeps it by lowliness of mind. In God alone it can rejoice, though none else regard it, or can own its life. It is conceived in sorrow, and brought forth without any to pity it; nor doth it murmur at grief and oppression. It rejoiceth, but through sufferings; for with the world's joy it is murdered. I found it alone, being forsaken; I have fellowship therein with them who lived in dens, and desolate places of the earth, who through death obtained this resurrection, and eternal, holy life."

Amongst the many sorrowful histories of the early Friends, perhaps nothing can compare, in any degree, with this, except that of the youth, James Parnell, who was born at Retford, in Nottinghamshire, and "bred up in the schools of literature." This youth, who had the boldness of a lion in the service of Christ, and the patience of a lamb in suffering, was imprisoned in Colchester Gaol, and, says the historian, "was thrust into the Hole-in-the-Wall, a room much like a baker's oven; for the walls of that building, which, indeed, is a direful nest, are of an excessive thickness, as I myself have seen." In this hole, twelve feet from the ground, he must ascend and descend by a ladder, a foot too short; nor would the gaoler allow him a rope and basket to draw his victuals up; but obliged him to come down every time, so that his limbs being benumbed by the cold and confinement, he slipped and fell, and through the injury he received, and other cruel treatment, he died after an imprisonment of about eleven months.

Many and sad are the relations of suffering experienced by these worthies, but who has left so curious and quaint a history of his life as Thomas Elwood, the reader and companion of Milton? Whoever would enjoy the delight of a story full of strange adventures, full of singular pictures of the times, and steeped in a racy but subdued humor, let him read the Life of Elwood, lately republished in "Hunt's Autobiographies." There shall we find how Tom Elwood, the son of Justice Elwood, was a gay and gallant blade till the spirit of Quakerism took him; what persecutions he suffered from his father, even to the taking away of his hat and his horse, that he might not escape to meetings; yet how by the assistance of the kind hearted Isaac Pennington, he got to meetings. There shall we find him through a town on a Sunday, and taken up for travelling, contrary to law, on that day; and, to the amazement of the Provost, found to have neither horse nor coat of his own, nor money in his pocket, though, to outward appearance, a goodly and substantial man. We shall see some curious sights in Newgate and Bridewell, and hold converse with Milton about Paradise Lost and Paradise Found.

But time presses. I would fain tell of many a good pilgrim to distant lands; I would fain conduct thee, gentle reader, into the presence of kings and princes; to hold conference with the excellent Elizabeth of the Rhine; with the subtle Cromwell, and the Merry Charles the Second; I would fain lead thee into the depth of the Italian Inquisition, with two weak, yet dauntless, women; to the foot of the sultan; to Palestine itself; and amid pirates at sea, and the horrors of Algerine slavery; but to do all this would require a volume, and such a volume has Sewell already compiled for thee, worth, according to the opinion of Charles Lamb, "all Ecclesiastical History put together."

A SUNDAY MORNING WITH INDIA IN JAMAICA

By JAMES A. CONEY

The "West" meetinghouse is situated in a beautiful valley, four miles from Port Antonio. Two meetings were scheduled for Friends: the first was at 10 a. m. for the East Indians. There is a fair settlement of these natives of India who were brought here by the government to work in sugar cane and banana industries.

Our missionaries have worked with these people almost all of the time they have been in Jamaica. Our veteran missionaries found it necessary to learn somewhat of the Hindi language in order to speak to these people.

Paul Terbaniesingh, who devotes his life to his people (aided financially by Friends), conducted the worship. The hymnal used is one which was printed by London Friends for their work in India, as is also true of their book of discipline. The hymn-singing was very much like chanting, and became, for me, quite monotonous. The scripture reading was by Paul Terbaniesingh in Hindi, and during the few minutes of quiet, two of the elders prayed in their own language. Paul Terbaniesingh interpreted my message, thought by thought, which was based on Psalm 118, verses 22 and 23: "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes." The interpretation was very well done, according to reports received.

Several women Friends attended in native costume, which is their practice when attending worship. They looked very attractive. One woman wore a necklace which held her savings of many years. Her husband was very proud of her and asked me if I would take her picture. Another woman, a Friend, wore a nose button; as I understand, it is her wedding pledge.

During the meeting a woman, barefoot, brought her new-born baby for dedication. Mamma Ghi (Mary White) took the baby and with appropriate remarks, dedicated the child to God. All of these East Indians stayed for the second meeting at 11 o'clock, which was held in English. The meetinghouse by this time was filled with Indians and Jamaicans.

Mary White is always addressed as "Mamma Ghi," and indeed, Mamma Ghi she is. What a grand term of service she has rendered to these people in particular, which is also true of the veteran quartet of women missionaries sent out by our Board of Missions, the other three being, Alsina M. Andrews, Sada F. Stanley and Alice I. Kennedy. Their combined service covers a period of 165 years!

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Jousting for Democracy!

PEACETIME conscription, plus passage of the Lend-Lease bill, plus the seven billion dollar defense appropriation, plus the rapidly developing "all out aid" plans—and the word "short" in "short of war" becomes very short indeed. Despite the President's categorical pledge to the contrary, it is quite generally feared that American men will soon be following American munitions across the troubled waters of the Atlantic. Else why do we read of the purchase of liners for transport purposes, and of the prospective merger of the American and British navies?

From the vantage point of one short year ago, the present hysterical spectacle is astounding and incomprehensible. If one could detach himself from the tumult and the shouting and view our madly scrambled national scene objectively, he would doubtless conclude that the country had suffered an emotional combustion. Our political leadership has not only reacted feverishly to the European conflict, plunging the country headlong toward the maelstrom of war, has not only entered blithely upon a debauch of spending—it has done all this with a political naivete that is almost past belief in a responsible government. What we mean by this is that our national course has been taken on frantic impulse without realistically taking into account what is involved, either during the war or at its close. We are out to save Britain and democracy and to purge the world of Hitlerism, without bothering ourselves over the troublesome realities involved in the crusading process.

As an impressive and devastating presentation of the situation from this viewpoint, we commend the editorial, "The New Apocalypse," which appeared in the *Saturday Evening Post* for March 22. As a telling demonstration of big words and little thinking, the editorial quotes from Mr. Willkie's exuberant but vague deliverance before the Senate Foreign Relations Committee, as to what may be expected to happen if Britain prevails with our aid. In comment thereon, the *Post* says: "We think there have been few more touching illustrations of the innocence and immaturity of the American mind." Rather hard that, on the candidate whom the *Post* supported for the presidency, but the pathetic poverty of Mr. Willkie's thought on world politics is but too typical of our political leaders. In short, we go forth jousting for democracy as blindly, ignorantly and naively as we did in 1917.

Deeply as we feel for the English people in these days of their great tribulation, and much as we appreciate the sturdy virtues of freedom for which they stand, the American people should not be carried away emotionally by the reiteration of the democracy slogans, and by ringing in all the changes on that charmed word. Note the incongruity of democracy's allies! We would be less than human not to thrill at the military exploits of the Greeks in deflating and humiliating "Sawdust Caesar"—but Greece a democracy? It is to laugh—if it were not too serious for levity. Notoriously, Greece has stood for about everything else than democratic institutions. Similarly, Turkey could scarcely be acclaimed as a handmaiden of democracy, while Russia would be hailed as another palladium of democracy could British diplomacy win her over! In truth, world politics, as well as politics at home, makes strange bedfellows.

Furthermore, as to the senior and major member of the partnership for democracy (ltd!), we must distinguish between England and her democratic people on the one hand, and Great Britain and all her imperial "stratagems and spoils," on the other. By going to the aid of England, the democracy, are we underwriting her die-hard policy of suppression of democratic ideals in India? Or of her cruel subjection of people of color in South Africa? (And who are we, with this black blotch on our own escutcheon, to fare forth as shining knights to tilt for democracy?) No one seems to be giving these implications any consideration.

Against a negotiated peace, it is argued that it would in all probability mean "a British-German understanding that would result in strangling our foreign commerce throughout the world." So veers the case from the crusade for democracy, pure and undefiled! But even on this lower level of protecting our money bags, aren't we again strangely naive? Does experience in the past warrant us in entertaining fond hopes of economic collaboration with Britain in gratitude on her part for value received in her dark hour of need? For answer we have only to recall the British attitude toward the United States following the last war. Moreover, in anticipation of some such international development as the present one, the United States, through the Pan-American Conferences, has sought to build up a program of hemispherical defense on the part of the American republics. At critical junctures in these approaches, no other than John Bull himself proved to be the colored gentleman in the international woodpile—and all for the sake of furthering his economic interests in South America at our expense. We are not blaming Britain—we are merely trying to keep the picture clear. If the saving of England and the British Empire is essential to our national defense (which we do not concede), that's one thing. But we should not proceed on any other presumption than, that in working out our future commercial policies we shall have in Britain the same resourceful competitor to reckon with that she has been in the past. Just now it is all for each and each for all. Once the international emergency is re-

solved, we may expect quick reversion to the each for each procedure. Let us make no mistake about that.

Unpleasant as some of these facts may be, in view of the desperate straits in which England now finds herself, they should be kept before the American people to keep their perspective clear. This is the bright ray of hope in the present situation: despite the deluge of propaganda tending to put us unreservedly into the conflict, the Gallup Poll shows that more than eighty per cent of the people are opposed to any commitment that would put American boys into the shambles of the European war. As long as this strong public sentiment is maintained, the Administration will demur to taking the final plunge. It must be maintained. Anything and everything we may do toward this end is work of supreme national importance.

How to Live Today

BY WALTER W. SIKES IN *FELLOWSHIP*

A GOOD friend of mine shares with me a letter in which her son writes that he will, if necessary, choose the firing squad in preference to military service, since in that way he would die but once, while in war he would die each time he killed! While many of us would share this choice, the alternatives are not very attractive to us nor to those whose consciences would not place them in such a dilemma. Whatever the outcome of the world revolutions now in process, we are destined to live and probably to die in a world of violent struggle, where none of those things which can be harmed by bombs or fire, disease or pain, starvation or fear, hatred or deceit, will escape injury, or even complete destruction.

How to fortify one's self against these enemies of body and soul is our urgent problem. How to live with the maximum satisfaction in living—that is the crucial demand which confronts every intelligent and sensitive person; the greater his intelligence and sensitivity the more acute his problem. The issue is not new, even though it may be set on a larger scale than before. Nor is the answer new. Probably there is no single answer applicable to all alike; for each individual is unique and faces the issue in a somewhat singular context and must therefore evolve his own solution for retaining sanity and spiritual values. But three general principles would seem to be basic to any satisfactory defense against these hostile forces.

KNOW WHAT IS HAPPENING

First, it is important to have an *understanding of what is happening.* This is the primary requirement. The human body and the spirit of man alike can take a great deal of punishment victoriously when the mind can make sense out of the situation. Psychologists are aware that personal disintegration comes not so much from suffering and loss as from irrationalities—the inability of the person affected to see any rhyme or reason in the whole mess!

Now there are several more or less satisfactory ways in which to view the contemporary scene, and the satisfactoriness of each way is limited by the degree in which it is capable of integrating all the numerous and complex factors involved in our convulsing world. For example, one may explain contemporary conflicts as the all but inevitable reaction of peoples brutalized, impoverished and humiliated by the World War with its vindictive "peace treaties," and its subsequent insane international politics. Or he may explain them as the conflict of age-old political rivals claiming sovereignty in an interdependent and continguous but segmented world, such struggle being implicit in the determination to attain or retain power and prestige. Or again one may see these conflicts as the inexorable working out of certain economic and social "laws" that state the dynamic but essentially decadent nature of a class society structured by the character of capitalism. All these accounts are probably true as far as they go and they do help make sense out of what otherwise would be chaos and confusion. Other explanations of similar values are offered. The one *impossible* explanation, often set forth, is that *the wars of Europe and Asia are caused by a few mad men or cliques,* motivated by selfish and inordinate desire for aggrandizement, who are attacking the defenders of the decencies of life. This leaves out of account all the basic issues involved.

This is the major part of the leading article which appeared in the March issue of "Fellowship," the journal of the Fellowship of Reconciliation. Walter W. Sikes is Professor of Philosophy and Religion at Berea College, Berea, Kentucky.

REDEEMING US FROM DESPAIR

The chief reason why any explanation redeems our spirits from despair is that it constitutes a rational ground of hope. We must be able to read in the miseries of the moment some promise of a better day if our perplexities are not to become our despair. When analysed all such explanations rest upon three premises, each of which is an affirmation of faith in the constancy and dependability of the universe: (a) That social events are socially caused; there are reasons within the fixed nature of things and simultaneously within man's responsibility—which compel catastrophe when justice is persistently violated. (b) That men exercise a degree of freedom and carry a corresponding degree of moral obligation; the advancement of the race depends upon the intelligence and moral decisions of men. (c) That although the effective majority may make such choices as bring confusion and conflict at times—perhaps some at all times—history is dynamic, moving to better and better ends by compelling intelligent choice and moral judgment; progress is not only possible, it is assured although contingent upon the effective action of men. In religious terms this means that while God does not coerce men, men cannot defeat God.

Although any satisfactory explanation rests on these premises, none is really so unless it embraces all the implications of these assumptions. This means that no account is satisfactory—because it is only partial—unless it is a religious explanation. History is never really understood in terms of politics, nor of economics, nor of social forces, nor of psychological states—though it is never understood apart from these—for the reason that none of these terms is comprehensive. In fact, all, taken together as the whole of human experience, still afford an incomplete account, because there is no such thing as human experience apart from that which is not human. All history is set in a cosmic matrix and develops as a complexity of action and reaction with that which is more than human; more even than nature in any ordinary sense of that term. It is the distinctive glory of the Hebrew prophets that they perceived this: they read history not as the doings of men but as the *reciprocal actions of men and God.*

The key question, therefore, is: What

is God doing in history? While the theoretical answer must be in terms of theology and historism, the practical answer need be neither subtle nor learned. Even a rural Amos, untutored in the schools of the prophets, may perceive it. In its simplest statement the answer is that God is about the business of creating man in his own image; he is building a community of men wherein his character may be realized. Stated more explicitly, we may say that the *nature of things* is such that *men cannot live by the principle of exclusion but only by that of inclusion;* the dynamic and underlying structure of cosmic and therefore of historical reality is driving life into *wholes* where there is at the same time a greater degree of sensitivity to spiritual values. Because men have endeavored to live by exclusiveness and partiality, trying to build a world of self-contained states and self-concerned groups, of exclusive races and of sovereign nations, we have a segmented world in which tension is of its very nature. The partitions which divide us are not all of our deliberate making; most of them are primordial. They were already there or developed naturally in the evolutionary creative process. They constitute part of the obstacles which a creative God must overcome; or they constitute the scaffolding employed in the process which becomes debris at more advanced stages. Like the shell of an egg, there is a point when that which has saved life in its more elemental forms crushes it in its more developed form unless it is removed. The barriers men find or erect between themselves might be removed without violence had we the intelligence and devotion to do so. Since we have not done so, they are being, and will be, removed by violence. "God maketh the wrath of man to praise him." The very evil choices of men become the instruments of God. We are witnessing the overthrowing of barriers of man's exclusiveness.

But it is one of the ironic tragedies of man's existence that the more his exclusive and favored position is threatened, the more frantically he seeks to retain his isolation and privilege. Today we see the Americas organizing and regimenting themselves to build economic and political barriers to shut out the rest of the world. We are thus assuring the world of a longer travail.

"That they may all be one" is the obvious intention of the historical process—written in the physical structure of the universe, in the biological processes, in the strivings of the human spirit. The elemental forces which are creating our tensions and likewise promise to resolve them are three: (a) Certain qualities of physical nature which, when respected by men, provide us rapid transportation and instantaneous communication. (b) The prolixity of the human species, enhanced by man's knowledge of how to lengthen his life span, with the multiplication and consequent impingement upon each other of populations—the natural end of the biological process. (c) The rebellion of the human spirit against being isolated and coerced. These are the real causes of our strife. Fortunately they are also the creative forces which promise a better world. It is the primary paradox of existence that the very things which create and sustain life are the things which destroy it when they are abused. Conversely, the forces which are now destroying us may save us—*must* save us if we are to be saved. It is part of God's grace that in the very moment of judgment He offers redemption. Accordingly we possess today the requirements of world community as we never have previously—and also the possibility of self-destruction as never before. If we are to endure, we must conceive that community in terms of the brotherhood of man because we have first seen it in terms of the Fatherhood of God. And we must choose to *cooperate* with God and men in the realization of the kingdom of God. By no process of *competitive killing* can that kingdom be safeguarded or set forward.

MUST CHOOSE SIGNIFICANTLY

The second bulwark against personal disintegration is, then, intelligent moral choice in every moment of decision. No one of us can fully escape the evil consequences of ill choice of others and of ourselves in the past. Nothing less than a miracle of God can save our world from a period of chaos and great suffering. The crooked walls which we have built must come down; and because we are still trying to bolster them up, great will be the fall of them! Even the clarity of insight which enables one to understand what is happening around him will not save him from the crash. We cannot isolate ourselves from the struggle. But we can transcend it by making choices which are significant and which we know at the moment to be significant.

Probably the greatest disturber of our peace is fear; for both hatred and violence emerge from fear. And fear is born of isolation. The whole of man's tragic and glorious history could be written as the story of his attempt to overcome his isolation and loneliness. His hatreds and consequent violent outbreaks are his attempts at catharsis of fear and his efforts to free himself from the privations of life.

Appreciation of the preciousness of life is the awakening of love. And "perfect love casts out fear." When one comes to see and to appreciate life religiously—that is, in its total implications—he may die for his love of life but he cannot choose to kill for it.

He may die for it without losing life. This is the basal paradox of the Christian revelation: When one seeks to save his own life, he is destined to lose it—and the reason is that attention to one's own life sets up an exclusiveness which creates fear with its evil consequences. But he who loses his own life is blessed with life; that is, when one achieves victory over the fear of losing his own life and for the sake of the richer life of the whole surrenders his own, in that moment he comes into the fullness of

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TAKE UP YOUR SWORD, AMERICA!

Put up your sword, America,
For swords enough be clashing—
And men enough be dying—
And homes enough be crashing.
The world is drenched with women's tears
And blood of anguished men,
And little folk in terror crouch
And starve—and crouch again!

Put up your sword, America,
Your heart is kind and true,
And not one child in all the world
Should die because of you!
No eager youth, where e'er his home
A broken thing should go,
Or face the skies with sightless eyes
Because you made him so.

Put up your sword, America,
Stand forth in your good will,
And trust your hearts—for heads have made
Mistakes, and make them still.
And trust your God, the God of Love,
Who brings his ways to pass
By means of gentleness and peace—
Not bombs, and poisoned gas.

Take up your sword, America!
The sword of love, alone,
Can ever cool hot passion's hate
Or warm cold hearts of stone!
The Spirit's sword of love, alone,
Can cure, not cause distress—
And bring our foes to walk with us
In paths of gentleness.

The sword of love seeks gentle ways,
And we have come to know
That when we follow cruel ways
Our hands have let love go.
So—hold love tight, America,
And dare to play your part—
For well you feel that love, not steel,
Can win the human heart!

MARION TAYLOR.

New York, N. Y.

life for himself. His deliverance from fear, his awareness of the meaningfulness of his decision, elevates his own existence to a level of living otherwise impossible. It is obvious that this is not something that must await a final moment of martyrdom—although it may come in such a moment—but it comes when one is able to make clearly and affirm loyally the decision in favor of life. One passes "from death unto life because he loves the brethren."

Caution for Pacifists

There is one caution which I think is especially needed by pacifists and others who share their status of being minority groups committed to the task of creating the inclusive fellowship of men, and therefore standing in opposition to dominant public opinion. It is terribly important that one not get himself into a situation where he is forced to surrender his freedom or his life by decisions which, though they may seem to him important, are not objectively significant. It is possible for an individual to achieve a certain compensation for himself without contributing anything of value to the larger life of the community. The Christian pacifist will make sure that his cross is the cross of Christ, not merely an instrument of torture.

What this means in practical terms is difficult to state, but it at least means that one is not to force overt conflict between conscience and a secular power except at points where the issue is real; and in such instances he is to exemplify the character of the love he professes for all men, especially his enemies. It likewise means that one must recognize that in our actual world there are few, if any, choices that do not involve practical compromise. One cannot feed himself or others today without eating the bread of oppression. He cannot light his house or mail a letter without supporting and helping to arm a State which employs violence at a hundred points. One will be careful to draw the issue where he has a live option. In the matter of participating in direct or indirect military action one would need to realize that civil and military distinctions tend to disappear in war time, but nevertheless seek to judge where the line actually does fall and respect it, without trying to isolate himself from all community functions represented by the State. In some matters, the decision may involve non-violent civil disobedience, especially in an invaded or imperially dominated land, but only when and where such policy has some promise of positive value. I feel that life is too precious to be wasted in holding a position which is without strategic importance.

The sum of what I would say is that no extremity is devoid of the blessedness of living where there are meaningful choices in which one can see that present privations and losses, even unto death, have genuine significance for life.

Cultivate Small Satisfactions

The third thing which I would mention need not be elaborated. It is almost entirely personal and has to do with the intimacies of the individual's daily round of existence, the ever present routine of duties and delights. It is that if one is to find his peace in any large measure he must cultivate the many momentary and small satisfactions which every day affords to those whose senses are sharpened to be aware of them. The delights of color, sound, form and texture with which practically everything in our whole environment is clothed, enliven the spirit of him who has eyes to see and ears to hear. The sharing between friends of even the crusts of bread and the fellowship of understanding souls, even in sufferings, break down the barriers of isolation and multiply the joys of all.

The resiliency of the human spirit is practically unlimited. The divinest quality in man is perhaps his capacity to capture the blessedness of living in every moment of experience. And perhaps his most shameful denial of his being created in God's image is his frequent failure to rise to this capacity for living richly in whatever state he finds himself. This is far different from the "Pollyanna-ish" smiles which superficial persons substitute for joys which come only when one has faced life's sufferings and overcome them. Even children, perhaps *especially* children, are immediately able to distinguish between this and the professional unctiousness which feigns sweetness and shouts hyprocrisy. And though it is God's gift, like all of his gifts it is not easily claimed, but comes to one only through much high discipline of soul. When it has some, nothing is drab except debauchery and nothing is despicable but triviality.

The Refugee and American Life

BY EMIL DEUTSCH

We reproduce this article from the monthly news bulletin issued by Scattergood Hostel, near West Branch, Iowa. It is illuminating as presenting a refugee's reactions to the American scene as he finds it. Pharaphrasing the admonition once given to St. Francis, we Americans should see to it that we are as good as Emil Deutsch thinks we are!

IT WAS one of the main aims of the setting up of Refugee Hostels by the Friends to acquaint the newcomers to this country with the American way of life; and to help them to fit more easily, faster and better in their new surroundings when they are able to leave the Hostel, take a job, and start a new life.

The American Way of life and the Americans are pretty different from what the newcomers to this country have experienced before. At the same time they are different from what they have learned or heard about America.

America is religious. Not in the sense that churches have any worldly power as they did in many Central European countries but in the obvious fact that religion influences the whole life. Churches are the social center of the community. Christianity and fellowship are not phrases, used from the pulpit only and forgotten and converted into their opposites by their own ministers, but are vivid and living and manifest in all utterances of public and private life.

"America is a young country" was one of the slogans in Central Europe—"without traditions." Most Central Europeans felt pretty adult, cultured, and superior to those people whom they believed uneducated, childish, and without judgment in questions of taste. Nothing is more awkward than this superficial statement. Did any one of those who promulgated it think how old the living traditions of Europe (except England and some smaller Western and Northern countries) are? That most of the Central European traditions which are not dead in books are younger than 150 years? That the Central European attitude toward life—though based upon the dark and barbaric Middle Ages—is post-Napoleonic? That all the European "isms," including Communism, are based upon Hegel's ways of thinking? Did they ever realize that the great tradition of modern German culture, the classic period of Lessing and Goethe, is

based upon the same ideas—the enlightenment brought forward by the English thinker, John Locke—as the Western European and American civilization? That those eternal and everlasting ideas of human rights and human decency are the very content of the Declaration of Independence and the American Constitution? That they are the living common good of everybody in this country? And that, as mentioned before, the oldest common cultural value of humanity, the Bible, is living tradition in this country, not a dead letter as over there (except in England and Scandinavia)?

Yes, America and the Americans are young in their mind. But they are not childish as highbrow Europeans deem, but childlike. As to children, every new country, new book, new person they get acquainted with is an "experience" to them. They are willing to learn, and never believe themselves too old for it. What some European cultural thinkers believe to be the very essence of a creative genius—not to lose and forget his own childhood and child-like attitude—here, amazingly, we find in a whole people. Like children they live more in the present than in the past and in the future. They enjoy life and its small pleasures. They worry less than we used to. They do what they can at present. And like children, they know about the importance of gaiety and smiling. They are kind and helpful, willing to give everybody his chance. But everybody has to make use of it himself.

The Americans are a democratic people. They are free. It is natural for them to be so. It is in their political history. They are tolerant—tolerant to an extent that is amazing for us. There is one God in this country—only the ways of worshipping him are different. Everybody appreciates and considers the other fellow's belief and conscience. No other country but the United States and England considers the rights of conscientious objectors.

But not only the general attitude toward life and our fellow men is absolutely different from Central Europe. Manners, behavior, are so, too, to a considerable degree. Here we are approaching the main question touching us as refugees. The Americans are able and willing to learn, to change, to adapt themselves to every new situation and necessity. The inability of others to do so appears to them as unwillingness. Being young in their minds up to very old age, they find it hard to understand that people of forty or fifty or even younger ones should not be able to do so. It must look hostile to them, ungrateful, inconceivable.

It certainly is hard for many, affected in their nervous balance by the horrible experiences and the constant strain of the last years, to fit into new and strange conditions. Moreover, many people, accustomed to regular work and efficiency, suffer from lack of it harder than from anything else. Many difficulties, arising among residents of the Hostels, are based upon this fact. They are hard to overcome before the final goal of everybody's staying at a Hostel is reached—the job, and a new start in American life. But we have to find a way to adapt ourselves to our new life. It is a vital condition of our living in a new community.

The Gods of Valhalla

BY PHIL W. GROSSMAN, JR.

Oration winning second prize, given by Mary B. and Helen H. Seabury, in the National Oratorical Contest, 1939-1940, of the Intercollegiate Peace Association, directed by Professor Howard C. Morgan of Earlham College, Executive Secretary. Mr. Grossman represented Marquette University, Milwaukee, Wisconsin.

THERE is an ancient Norse legend that tells a peculiar story. It is the story of the pagan god, Odin, king of the gods of Asgard. Now Odin, not unlike earthly rulers subsequent to himself, had a plan to make secure his power by defeating some day the great Giants who roamed through his particular heaven. To do this he needed men—fighting men—who knew not a fear. So he summoned to his castle the souls of the bravest warriors who had been slain in earthly battles, and there they would enter the ranks of the soldiers who were preparing to move against the Giants, all of them receiving the promise from Odin that when each battle was completed they would return to the castle, and, by feasting in the Great Hall, would recover from all of their wounds.

Because of their belief in this myth, the Norsemen were not afraid of being killed at war. Anyone who died a peaceful death on earth was excluded from this legendary heaven. And so it was called Valhalla—"The Hall of the Chosen Slain."

Most of us today do not consider ourselves foolish enough to believe in such false gods or such mythical promises. But on the continent of Europe we have seen in our lifetime the restoration of those very same gods to the Castle of Valhalla! For seven years sixty million middle-Europeans have been beating their ploughshares into swords because Hitler "promises" them that some day the "Giants" will be destroyed and the Great Day for Aryanism will at last be had. "Unify, strengthen, conquer—and some day you will feast at the table of 'Mittal-Europa'!" The Germans believe in Valhalla.

We learn that in Fascist Japan every soldier is taught that war is the supreme holy enterprise of mankind. The Japanese believe in Valhalla.

One hundred and sixty-five million Russians march at the crack of a whip! March into certain death because above them is Stalinism which has made those men automatons—parts in an international war-machine. And that twentieth century pagan god, seated on his throne in Moscow, promises them a new world order. The Russians believe in Valhalla.

In the year 1917 we were promised that if we marched across the seas with the light of democracy shining in our eyes, we would be serving the cause of peace, and incidentally, the cause of the "Giants." We would fight—and 126,000 of us would die—in a war to end all wars. We, and the people of France and the people of Great Britain, were promised peace after the victory. The conquerors believed that they had made secure their power by crushing an imperialistic Germany, robbing her and excluding her from the "heaven" of the democracies. Today the pendulum of power has swung the other way as the defeated one seeks revenge against the

"CASUALTIES LIGHT"

I am not listed among the dead—
And few there be today—
But life for me is ended
By one name written there.

With my single cry of anguish,
Piercing whatever heart,
These deliberate deeds would be foresworn;
But with laments of many voices,
Each as anguished as my own,
Their hearts are dulled for hearing,
And unscathed, rage on.

ADENA JOY.

Portland, Oregon.

"Giants" by calling out the armies of its people once again. And again the people of France and the people of Great Britain are fighting and dying because they are promised peace after victory, just as their fathers before them were promised peace—after victory. They, too, believe in Valhalla.

Today you and I are wondering about the answer to just one question: "Why?" Why will nation fight nation down to the last red drop of human blood and down to the last faded shred of the human dream—in the name of peace? Hitler has written into "Mein Kampf" two alternatives viewed by today's governments as the only possibilities of national destiny—views which are making, and always have made, war. He says, "Germany will be the world power—or Germany will be nothing at all!" And because nobody wants to be "nothing at all," he proceeds to set up a system of guarantees to his people that Germany *will* be a world power. In this Valhalla-like plan there is no room for compromise, no room for prosperity of the world community; only room for pure German supremacy.

The situation in the Orient is similar. The Japanese must be supreme in power. They, too, believe in only two possibilities for their small but ambitious State. It is to be "Japan over Asia"—or "no Japan at all."

Returning to Russia, the Soviet objective is to sow seeds of communism in all nations. That is their way to national supremacy.

The people in the democracies, on the other hand, receive no more satisfactory an answer when they demand of their governments a reply to the question, "What are we fighting for?" Great Britain's Prime Minister said just a short while ago, "Our war aim can be stated very briefly. It is to defeat our enemy. And by that I do not mean merely the defeat of the enemy's military forces. I mean the defeat of the aggressive bullying quality which seeks to dominate other people by force." And Winston Churchill follows with a ringing speech in which he presumes to foresee the coming of the European "heaven" of peace when he says, "The day will come when joy bells will ring again throughout Europe and victorious nations, master of their foes and of themselves, will plan and build again in justice and tradition and in freedom a house of many mansions where there will be room for all."

But I submit that under present circumstances, those are but idle words! Is there, for example, "freedom" in the kind of a victory which seeks the destruction of a nation? Can we expect justice from an empire like Great Britain, which, with impunity, breaks her contract—her contract with Czechoslovakia, her contract with Poland, or her treaty with Norway, broken before the ink was dry? And if the peace is to be based on "tradition," as Mr. Churchill pleads, then, indeed, do we have cause for pessimism. The Germans remember too well that at the last "victor's peace" in 1918, one from which they were excluded, Clemenceau of France walked into the Versailles conference with these words on his lips, "I don't care what kind of terms you make, so long as Germany is destroyed!"

The democracies, as well, have always seen only two possibilities for their destiny. As expressed in the American book by Hamilton Fish Armstrong, which bears the title "We or They," their status is to be either that of a world power—of that or nothing at all. The governments of twentieth century nations have set themselves up as gods of modern Valhallas, blindly believing, again, that security will be had when they shall be victorious.

But the last chapter of our Nordic legend tells of the inevitable end. It is called "Gotterdamerung"—The Twilight of the Gods. They never quite succeeded in removing the Giants from their heaven. Nor did the Giants defeat the warriors. Contrary to all of Odin's promises, the soldiers, after one last fierce battle, passed into oblivion along with the enemy whom they had set out to destroy.

Do you and I today believe in a Valhalla? Think! Do you believe that one last swoop of the democratic armies of the world will bring the kind of a peace men have dreamed of? Do you think that Germany and Russia on the one hand, or France and Britain on the other, will achieve peace, whichever wins? The truth is that *the most that war can do today is to determine, with a maximum of social disturbance and destruction and death, which contestant is in a position to dictate its terms.* That is the folly of war. There lies the problem. I have indicated the solution—a peace without a victory. That means a peace pact reached by arbitration among equals and not the traditional treaty dictated by victors to vanquished—a "Versailles" at which will be present someone—though God grant that there be more than one—who will establish the renaissance, the re-birth of the one great peace formula of all times that will sweep away all of the myths, and impress on the minds of today's leaders the *wisdom* of a Christian Peace! The conclusion of the present chaos can be had by recognizing that peace is not synonymous with supremacy; that national, and consequently, world prosperity—and security, too—never has been had, and never will be had without the recognition of the rights of each nation—the right to live happily and peacefully in a society planned to work by the magnificent realization of the Christian brotherhood of men of every country under the one God who made them all. That realization is the first step—but it is the essential step.

The choice left to the world is clear. It is the choice of Christianity—or war. The Christian method has never failed. It is men who have failed. That plan will work if men will seek it out, follow it, grasp and hold it. For it alone is the answer to the puzzled cry that comes from the lips of all races and echoes around the globe—"Where is our peace? We have fought for it hard and long." And the answer comes back from the ages—"All of you have been fighting—each for your own little Valhalla. And because there is no Valhalla, after all your destruction, you've never had your peace! Send those myths vanishing with the last vanishing smoke of your gunfire and make the world again the world that the one Christian God gave you the power to make of it!"

It is the old, old doctrine of Christian charity—but it is common sense.

MID-WEST F. O. R. MEETING

In the rural setting of Merom Institute, Merom, Indiana, Mid-West Fellowship of Reconciliation members will gather for a three-day conference on April 25-26-27 to develop "a positive Pacifism for 1941—in rural areas, in developing non-violent techniques, and in practicing the presence of God."

The conference is being planned to include the entire family, with a special program for children. A cooperative work program in which everyone will participate will reduce costs for those attending. Farmers will be allowed to purchase their attendance with food from their farms.

A. J. Muste, national Executive Secretary of the Fellowship, New York City, will be present throughout the meeting. Arthur E. Holt of Chicago Theological Seminary will address the group on rural problems. Other leaders will be: Don E. Smucker, Chicago; Carl J. Landes, Merom, Ind.; Shirley Green, Director of Merom Institute, Indiana; Constance Rumbough, Nashville, Tenn.; and Cecilia Sheppard, Kansas City, Mo.

Reservations are being made with the Mid-West Fellowship of Reconciliation, Room 406-D, 740 Rush Street, Chicago, Illinois.

Popular elections express the will of the people, but back of that will must be the true democratic spirit which alone can save us from the excesses of the rule of force. — CHIEF JUSTICE CHARLES EVANS HUGHES.

WEARY PILGRIMS ON THE ROADS OF EUROPE

BY FLOYD W. SCHMOE

In the north of France in 1918 I was struck by the beauty of the country roads: long, straight, tree-lined, roads of Flanders. Lombardy poplars, tall, close-ranked on either side, stood like graceful exclamation marks to emphasize the pastoral beauty of the countryside. Later, along the Meuse and the Marne, I trod roads once similar, but now shell-torn by war, the poplars shattered and broken. There the shattered stumps seemed more like periods marking the end of beauty — the end, it seemed, of civilization itself.

In imagination I see again the road of Europe. This day a weary company of pilgrims are assembled upon the road. The day is dark, the prospect threatening. Vivid memory of tortured years just past adds poignancy to the terror with which they view the blackness beyond. Today the roadside poplars appear as slender question marks demanding answer.

The way is blotted out by a black cloud of social injustices which have arisen from the foul moors and fens of past mistakes . . . a cloud already shot through and through by the destroying flames and crushing thunders of total war.

We are of that company. Man, woman and child, we have joined those weary pilgrims. *We* must help answer those questions.

None can see the view ahead, but we have faith that the road goes through. Some at least feel certain that beyond the cloud there is light . . . an ocean of light above the oceans of darkness. Only two ways are open to us: either we must push through, whatever the cost, or we must slip back. There is no other alternative. To go ahead will cost dearly, for the way is already filled with dangers . . . dangers bred of our own failures, for in the past we have failed. Yes, a thousand generations of men have missed the way.

Ahead there is hope, behind there is failure. To do nothing, or to do wrong, is equally disastrous. Our very civilization will be swept back into the abyss by the black tempests to come.

We must go on. The questions must be answered. Answered, they become stepping stones upon which we climb. Unanswered or ignored, they are stumbling blocks before our weary feet. They can only be answered by facing them. Let's face some of them now; our first mile can be gained by our first answer:

Is war right, or is war wrong?

Is it ever right to take human life?

What did Christ say about "he that taketh the sword"?

Is it not just as wrong to kill for national ends as to kill for personal ends? If we were willing to give our life for our country, would not the free giving of life defeat the whole purpose of war, which is not to "give" life but to "sell" life, and sell it as dearly as possible?

Is it a greater honor to kill your brother than to share with him?

Is "face" or "national honor" worth more than human blood and suffering?

Are we not largely responsible for our "enemies?" Is not the life of our "enemy" as dear to him and his loved ones as ours is to us and ours?

What is the effect of killing upon him who kills?

Have we counted the cost of war in its aftermath of crime, of insanity, of immorality, and of spiritual degeneration?

Is any war good, or any peace bad?

Can peace ever be attained or maintained by violence?

Is any problem ever settled by war that could not better be settled in peace?

Can Democracy survive the fight to "save" it?

Should not we share equally with all of God's children the plenty he has shared with us?

ARE WE AFRAID TO FACE THESE QUESTIONS? ARE WE AFRAID TO SPEAK THE ANSWERS?

Seattle, Washington.

HEROES OF PEACE TO BE REMEMBERED

Notwithstanding untoward conditions, the Peace Heroes Memorial Society is still functioning. Now that America is again acclaiming the heroes of war, it is time for all the greater concern that the heroes and heroines of peace be not forgotten.

The Cincinnati group of this society plans to hold its nineteenth annual service of remembrance for heroes and heroines of peace near Memorial Day, 1941. Following a dedication service, flowers will be placed upon the graves of men and women who have lost their lives in the fulfillment of occupational duties and family responsibilities. Bishop Paul Jones, the president of the society, will preside.

Material for Peace Heroes exercises in schools and churches will be furnished without charge upon communication with the secretary, Abraham Cronbach, 842 Lexington Avenue, Cincinnati, Ohio.

God is not to be thought of as our air-raid shelter but as our home, our dwelling-place, our habitual environment.

I BELIEVE IN NATIONAL DEFENSE

BY WILLIAM LINDSAY YOUNG in

The Church Times

Moderator of the Presbyterian Church in the U. S. A.

I believe in National Defense against racial antagonisms which weaken that social solidarity essential to a healthy nation.

I believe in National Defense against the persecution of minorities, because such persecution is detrimental to the preservation of our democratic heritage.

I believe in National Defense against State coercion of the individual's conscience, because such coercion destroys the character foundations of our Nation.

I believe in National Defense against that provincialism which so localizes its sphere of vision and activity as to exclude consideration of God's people everywhere.

I believe in National Defense against those who use patriotism as a cloak in order to reap profits from the present tragic world suffering.

I believe in National Defense against an economic system which lacks sufficient opportunity for the young, makes possible an army of millions of unemployed, and lacks adequate security for the old.

I believe in National Defense against the liquor traffic which is fast making us the most drunken country in the world.

I believe in National Defense against political demagogues and all vested interests which tamper in any way with those rights of freedom of speech, press, and assemblage as guaranteed by the Constitution and the Bill of Rights.

I believe in National Defense against the futile faith that a strong army and navy is all that is needed to preserve and perpetuate that cherished freedom for which our forefathers so valiantly struggled.

I believe in National Defense against the reduction of the Church of Christ from its universal function in the affairs of all mankind everywhere, to a time-server within the narrow confines of pagan nationalism.

I believe in National Defense against all those forces and influences which in any way hinder our country from being used of God to fulfill His holy and ultimate purpose to make the Christ spirit prevail in the relationships of mankind everywhere.

I believe in National Defense against any "ism" harmful to human personality which, under God, is sacred.

IF EVERYONE WOULD LOVE HIS ENEMIES

BY OSCAR WILSON

The world is always in considerable trouble and it seems there is more than usual just now. Most of these troubles are caused by the absence of Christian love, for where love is found, crime and destruction do not exist, and if kindness and sympathetic understanding were substituted for hate and revenge, it would end all wars and this earth would be a happier place.

The Bible is not only a spiritual guide, it is a guide to the conduct of the entire life of every Christian; and although most people are at least vaguely familiar with the contents of this holy book, they have not given it enough thought to understand clearly its real meaning. For example: many people, when I ask them whether they love their enemies in conformity with the teaching of the New Testament, look somewhat puzzled and seem uncertain whether it is possible. I then ask them whether they love everyone who loves them. The answer to this is always, yes. I then request them to tell me whether, if their enemies knew they loved them, they would be their enemies. They usually answer that they do not believe they could be. After thinking this over a few days they are usually fully convinced that no one can hate a friend, and that the only way to have no enemies is to love everyone, even so-called enemies.

Of course you cannot hate a friend or one who loves you; that to do so would be impossible is perfectly obvious. Then why should you permit anyone to dislike you, much less be your enemy; you have only to return good for evil, or, to be more explicit, when someone shows an aversion towards you, unless you are very careful your dignity and over sensitive feelings may be hurt and you may behave in a similar manner, indicating disapproval of what you consider an insult. This is about the worst attitude you could assume; such an attitude makes it impossible for any reconciliation to be had. Instead you should be humble in spirit and let your manner toward an adversary be one of friendliness and kindness; make him understand that you are his friend, then he can no longer dislike you. Since he is human just as you are, it is impossible for him to be your enemy, just as it is impossible for you to regard with animosity those who love you.

If this is true of individual people, why is it not also true of nations? It is true of nations. It is impossible to hate your neighbor when you know he is your friend. It is also impossible for the citizens of one country to hate the citizens of another country when they know that the citizens of that country are their friends. If the people of all countries would only try to understand and help one another, there would be no cruel and unjust wars. Wars breed only hate, hate leads to more wars, so that a sort of perpetual motion is kept going. No good can come from evil, no good can come from hate, and the results of war are always worse than the conditions that brought it on.

If belligerent nations had only been sympathetic and cooperative, billions of dollars would have been saved and the money wasted on armaments could have been used to relieve suffering. In reply to those who say differently, it may be mentioned that Dunkers, Quakers, Mennonites and others have lived and prospered for many years without resorting to violence. If they have, why cannot all? However, it must be admitted that this is not an easy way, since for the people of various nations to love, sympathize, understand and work for equality requires much Christian courage and character.

Winchester Road, Lexington, Ky.

DRAGON TEETH

Upon the battle field
Of other years
Mankind has reaped abundant yield
Of hate and fears.

No war is ever won,
But hate is sown
Which scarce before the battle's done
Springs up full grown.

To fill the dragon's maw,
Now once again
Death and destruction fill with awe
The hearts of men.

SARA R. STANSBERRY.

Whittier, Cal.

If a man has acted right, he has done well, though alone; if wrong the sanction of all mankind will not justify him.

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TOWARD A BETTER WORLD ORGANIZATION

According to a recent survey conducted by a nationally known American poll, out of a possible sixty million men and women voters, twenty million or more are giving some thought as to what can be done to insure a better peace.

In discussing the spiritual basis of the work of the American Friends Service Committee during the last session of the Five Years Meeting, Friends were reminded that they could render no more important service to the work of the Committee than to help with the growth and effectiveness of the local meeting.

Since growth and effectiveness in any group must be based on a comprehensive understanding of the problems involved in the life of the group, many interested persons are seeking some adequate material for study and investigation.

At the request of the Women's International League for Peace and Freedom, Olive I. Reddick, Professor of Economics at Hood University, Frederick, Maryland, has prepared a thirty-five page booklet packed with ideas for peace-minded groups.

Believing that any intelligent proposal for peace must of necessity be based on conclusions consistent with facts, the author has devoted the first part of her outline to the consideration of not only the more or less familiar international organizations such as the Hague, the League of Nations, the Permanent Court of International Justice and the Pan-American Union, but also to the less publicized but none the less efficient groups such as the International Organizations of Labor, Postal Service, Weights and Measures, Agriculture, Public Health, the Telecommunication Union and the Trade Mark Registration.

Economic and political problems are outlined in the second division of the material, the necessity for economic as well as political cooperation being emphasized.

Finally, in the third and last section, using the term World Government to include any degree of federation or union by which nations attempt to govern themselves in collaboration, the author concludes with an outline for the study of such arrangements as the League of Nations with proposed reforms, Pan-Europa, Federation of Nations, Federal Union ("Union Now"), and closes with a proposed plan for world government which stresses the importance of the economic factors as well as the political factors involved.

ALSIE KENDALL CRAWFORD.

Richmond, Indiana.

Mid-West Corn and Quakers

By J. J. Newlin

THIS discussion has to do with the Quakers of Iowa and the Middle West; and especially with the attitude of American Quakers when faced with calamity or opportunity.

We discuss certain reasons why Mid-Western Friends are particularly fortunate; why we in the Middle West believe we are able to contribute to the total thinking of the 110,000 Quakers in the United States. This opportunity for additional constructive thinking is made possible because of our location geographically, plus the topography and fertility of the great Mid-Western plains. These three are environmental factors of great importance. They are ours because we inherit them. If we are to accumulate and develop more men and women with records like those of the present and immediate past, we may be able to supplement strongly the very creditable records of the past generations.

We have in our midst William Penn College of Oskaloosa and the Scattergood Hostel of West Branch, and we have in addition personalities and characters distributed through our Friends' groups. These characters and these personalities are a part of the past, a substantial portion of the present, and an influence for the future. Geographically, we need no description except to say that we are part of the great Mississippi Valley, and are therefore removed from the great industrial centers. The topography and fertility of this valley need very little emphasis. The boundaries of Iowa surround one-fourth of all the grade "A" land in the United States, while a goodly share of all the additional grade "A" land in the nation is located in the adjoining States. This geography, this topography and fertility contribute to our Quaker personnel and increase our opportunity and our responsibility for contributing to the whole of Quaker thinking.

Very careful studies have been made to compare the physical development of the population of the Middle West with some other portions of the United States. I believe the records will bear me out in saying the great Middle West furnishes a greater number of excellent physical specimens than any other equal area in our country.

My experience with genetics would lead me to believe that environment has a lot to do with physical development. I am also thoroughly convinced that physical development and mental capacity develop along parallel lines in the same individual. That is to say, where we have a great opportunity for our generation to develop physically, we may expect an accompanying development of maximum mental capacity. In short, because of our geography and topography, and the fertility of our soil, we have a supply of potential leadership in the making which demands our careful consideration. I could include a list of illustrious Quakers who trace their past to their childhood in the Middle West, this total list of names would read like a portion of "Who's Who" of all the Quakers in the United States and some foreign lands.

There is yet another reason: we might include an environment which makes it possible for this great Middle West to supply unusual individuals. A large number of the children of Quaker families in the Mid-West are raised in the country — grow up on farms, if you please. Most of these children learn to carry responsibility and to work with their hands and fingers during that time of life when habits come easy and coordination of muscle and mind is established on an efficient basis. This coordination of fingers with mind lends an influence toward our part of the increased ability of living with people. It influences mind development in such a way that it is possible to forget the old past and take on the new truth as it develops in all thinking. We have, then, here in the Middle West probably a great supply of adults and children who are potential high caliber individuals. What are we doing about it? This is a part of our opportunity!

As Friends, we are faced with a calamity which we should turn into opportunity. We should not consider that we are up against a stone wall; rather we should take credit from the statements that have been made about us. It is said that the Quakers have a habit of taking hold of the big job at the little end and making the whole thing move.

We have always protested against military methods of settling international disputes. We have insisted that there are other ways for men to come to an agreement. We in the Middle West believe there are more people thinking definitely about the totally inadequate method now used for resolving international disputes than ever in history.

It has been said that no rich nation ever had a dictator; also that liberal government follows an increase in the standard of living; and that the persecution of the Jews is a barometer indicating social unrest. What these three things mean in social unrest is indicative of a reduced standard of living. A goat is needed, and three thousand years of history indicate that the Jewish race has been a chronic goat for sweeping up hatred and war.

History also indicates that each succeeding century has added something in the way of views and practices more liberal than before. Sometimes during the centuries the wave of unrest has swept over the world and we have traveled backwards like the snail on the pole. The snail traveled up two feet every day and slid back one every night. We are still traveling up and we are still sliding back, and it would seem to me that all of this incongruous conflict, such as armaments and armament races, submarines and torpedoes, battleships and tanks, airplanes and anti-aircraft guns, are a part of the misdirected effort of the human race, a people trying to arrive finally at the stage where a portion of our human race might live peaceably on the face of the earth.

There is no opportunity to deny the one great cause of wars. That one great cause is economic desperation among peoples. I, for one, would therefore plead that we in the Middle West and other Friends seek to understand what makes economic desperation. Any inequalities which tend to develop pressure reduces the standard of living and produces less freedom. I am just as certain that these social eruptions follow a law as I am that an apple falls off of the tree in compliance with the law of gravitation. I think we should turn our attention to discovering a law already in existence which would prevent our present carnage. If I should explain a little farther, I would put it like this: the application of all the laws in physics in general, or in natural philosophy and heredity, apply alike to plants and animals and humans. I cannot believe that it was intended that the human race should always make the wrong choice for our own good. We do have a choice!

I am particularly interested in the development of corn—corn as we know it in the great corn belt of the United States. Here we give several hundred thousand plants an opportunity to contribute to the advancement of the total corn crop. Years after years, and generations after generations have passed in this corn, and a great number of

these corn plants that are given opportunity to contribute have simply tried and failed.

In our program of corn breeding, we definitely start out to find what is that superior individual plant or strain of plants; to secure a plant that will contribute the greatest portion to the progress in the direction which we are going. These individuals are supplied with environment. They are intermated, if you please. We offer equal opportunity to all and out of several thousand that started, we shortly eliminate a great portion. Down towards the final development, we shall make a thousand definite unions with the idea that we should find one superior combination. If we make one thousand attempts and discover one major strain, we feel we are making great progress.

That is to say, the bounties of nature are controlled by laws of heredity and it is our business to discover these laws. It is also our business to discover which one of the several million plants can contribute the greatest advance in the total corn crop, and in doing this I think we are following the laws of nature. According to very careful estimates, it has been determined that there are twenty thousand grains of pollen available in corn fields for the growing of one grain of corn. Out of the twenty thousand, only one can be used. If we give that particular kernel of corn an opportunity to contribute to its greatest value, we may find that this particular grain of pollen is one of the ancestors of a great strain of corn. If we apply all this to our present situation with regard to Quaker thinking and Quaker education, we should remember that the laws governing the superior heredity in people are probably very similar to the laws that produce superiority in corn.

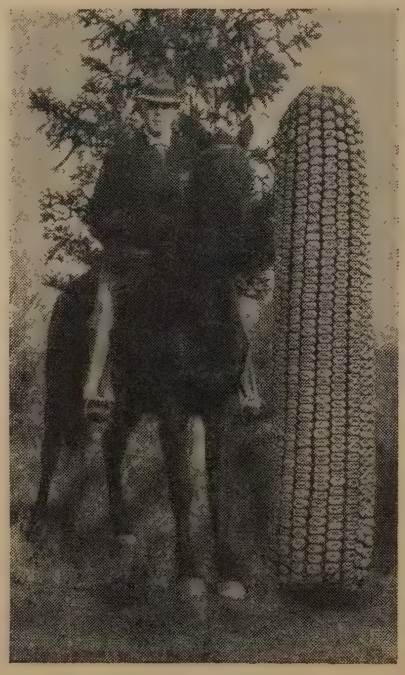
I have emphasized specifically that our corn-breeding process is based on plan. It is this plan that I want to encourage ourselves to develop in more important fields. Far be it from me to attempt to work out the details of a particular plan. What I do say with all the emphasis at my command, is that for some three hundred years we have been thinking differently from some other people. We have been educating differently. We have had nice stories written about us. We have had some stories which were not so nice. If we take this background of thinking and develop a unique method of education, placing a definite emphasis upon that particular plan, it would emphasize superior leadership and individual thinking. It should be possible for us to make progress equal to or surpassing that which we have been making in the last three centuries.

I would plead with all interested people to think seriously on the matter of starting definitely with the idea that Quaker institutions such as our Iowa William Penn College and the Scattergood Hostel should be used to their fullest capacity for thinking new thoughts in new ways for new applications.

Because of the geographical location which was outlined earlier in this discussion, these two institutions have a potential supply of unusual quality. I mean the people who come to these institutions from the great Middle West. They are blessed with the background such as I have described. There is no reason to believe that increased progress in our thinking cannot be attained if we start out definitely with that idea. In no way do I wish to criticize the past—I should study the past to learn its lessons. In no way do I have a critical eye on the present—I should rather emphasize some of the essentials in human development. We know that enthusiasm is contagious. Sincere enthusiasm for a better way of teaching our young people in the great Middle West should be more contagious than it is. Psychologists would tell us that any group of people with a sincere enthusiasm for some particular object is well-nigh irresistible. If we in the Middle West and other Friends would increase but a very small percentage the sincerity and enthusiasm for those projects which we have carried in the past, it should be easy to accomplish much more in the future.

Johnston, Iowa.

SEEING IS BELIEVING—OR IS IT?



We present Jay Newlin, the writer of this article. He not only writes about tall Iowa corn—he demonstrates it! If perchance anyone should question the authenticity of the demonstration, we hasten to add that Jay is a Conservative Friend. A graduate of Penn College and Iowa State College, he is vice-president of the Pioneer Hi-Bred Corn Company, with headquarters near Des Moines.

MISSION BOARD INVITES TOOLS FOR TENNESSEE

This article is written primarily for Friends living in rural areas. As many are aware, an experimental farm connected with our mission work in Monroe County, Tennessee, has been purchased. Not only will this be used as a demonstration farm on the part of Friends, but also it has been chosen by the community, the County Agent, and the University of Tennessee, as one of the farms on which various types of fertilizers will be used for demonstration purposes. This summer our purpose is to build a simple new house and building for milking and processing of milk on the farm.

Edward Ransome has submitted the following list of farm tools and animals which will be needed at once. These include: corn sheller, hoes, sprayer, forks, one-row planter, drill, cultivator, mowing machine with not more than a five-foot cycle, horse rake, turning plough not more than twelve-inch, two-horse wagon, lime spreader, disk harrow, two horses (twelve-hundred to thirteen-hundred pound would be large enough), and a few Guernsey cows.

It has frequently been suggested that there may be farmers who have some of the above tools which are in perfectly good condition, but because of changes made on the farms, the owners of these might be willing to contribute them for the demonstration farm in Tennessee, or that there may be those who would be willing to contribute a horse or a cow for this farm. It will, of course, be necessary that the tools be in first-class working order so that we will not have to begin paying out large sums for repairs.

We should like to invite anyone who would care to make the contribution of any of the above to write the American Friends Board of Missions, at 101 South Eighth Street, Richmond, Indiana.

"Religion does not design to make life easy but to make it strong."

FEDERAL COUNCIL ISSUES CALL TO PRAYER

The purpose of this call, issued by the Federal Council of Churches and the Foreign Missions Conference, is to encourage the Christian churches and peoples throughout North America to face the dangerous issues in the Far East with deeper Christian understanding. It seeks to evoke a vast tide of discerning Christian sentiment that will reinforce every just and honorable measure for the common welfare of humanity, especially in relation to the Far East.

THE CALL

IN VIEW of the ominous threat of general war in the Pacific, and the continuance of the European conflict, we call upon our fellow Christians to join with us and with each other in a continuing ministry of prayer that God's will may prevail and that a just and durable solution may be found for the problems which are alienating the nations.

AS CHRISTIANS we recognize that we are the children of God who has made of one blood all nations of the world. We are gratefully aware that Christian groups have come into being among all peoples in Eastern Asia. In recent years, as never before, we have realized the truth that we are members of a Christian fellowship which transcends nations, races, and classes. The potential influence of this fellowship for international guidance is a fact of major importance.

UPON US as Christians, therefore, lies an inescapable responsibility to seek through prayer to learn God's will. Let us reflect upon the causes of disturbance in international relations, the sincere viewpoints of other peoples, and the necessity of paying the price of peace. Let us enter with imagination, sympathy, and charity into the tragic experiences through which our brethren in Eastern Asia are passing; and under divine guidance, seek for a just solution of problems and so escape the tragedy of further armed conflict.

IT IS OUR confidence that other branches of the world-wide church, especially those most deeply involved, who are still united with us across all barriers, are likewise dedicating themselves to this expression of world fellowship through prayer.

WE ARE one in the profound conviction that the guidance, the light, and the power of God are available in response to steadfast believing prayer. Let us return to him in humility, obedience, and confidence, that his will may be done by all peoples, nations, and governments.

"NOW UNTO him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

PRAYER

ALMIGHTY GOD, Father of all men, we come to Thee in humility and sorrow.

FORGIVE, we beseech thee, the sins of which we have been guilty as a nation: arrogance and selfish ambition, love of gain and neglect of righteousness; misuse of the strength entrusted to us, unjust dealing with other people; indifference and blindness to the plight of millions of thy children suffering from war and famine, ungenerous judgments, suspicions, fears, and racial prejudices.

LOOK WITH pity upon this whole generation of thy children, so far strayed from thy ways, so full of misery of their own contriving, so anxious for the fulfillment of life, and so frustrated by their own passions. Lord have mercy upon us.

WE GIVE thee thanks that confidence and love unite thy followers of many nations; that through the battle lines and across the seas, the bonds of common prayer and purpose hold thy church together. Deepen and strengthen, we pray, the spirit of mutual sympathy and trust among Christians of all lands. Guide the steps of all thy children into the path of peace, and help us to be willing to pay the price which it exacts.

WE PRAY for the church in our own land, that it may be faithful and alert to seize each opportunity to advance the cause of concord. Particularly, in this hour, we ask thy wisdom for all those who seek a peaceful solution of the problems threatening our relations with our neighbors in the Far East. May justice, peace, and understanding prevail.

WE PRAY for all pastors and missionaries in lands threatened by war as, burdened for the work of God in their country, they face danger for themselves and their families. We pray for Christian leaders in all lands, and ask thy blessing upon their labors as they strive to maintain the spirit of brotherhood across all boundaries.

WE DEDICATE ourselves afresh to the principles we profess. Help us as members of a world-wide fellowship of Christian faith to be true to the teachings of our common Lord, and of the spirit of his sacrifice for all mankind. In his name we ask it. Amen.

Copies of "The Call" and the "Prayer" may be ordered from the Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York, N. Y.

"She Gave More Than They All"

Why?

Even though it was but two mites the poor widow cast into the treasury, Jesus said it was the largest gift of all.

Because

She gave of her very living—that is, she and her children had less to eat and wear.

Does our giving come in this class when the Friends of the Five Years Meeting have given less than 2 cents per week per member for our United Work during the last year?

$19,500 is still needed to complete the $68,186 budget for 1940-41.

Wholehearted cooperation on Sunday, April 20, with a SELF DENIAL OFFERING will complete the task.

UNITED PROMOTION COMMITTEE

YOUNG FRIENDS WED AT APPOINTED MEETING

At a meeting appointed by West Richmond Meeting, of which the bride is a member, S. Emily Parker of Richmond, Indiana, was married at Pendle Hill, near Wallingford, Pennsylvania, on the afternoon of March 29, 1941, to Albert Simon, a member of Homewood Meeting of Baltimore, Maryland.

In addition to the large number of other friends present from far and near, the marriage was "witnessed" by the members of the committees appointed by the two meetings to have the matter in hand—Charles M. and Caroline Woodman and Walter C. and Catherine H. Woodward from Richmond, Homer L. and Edna W. Morris and Clarence E. Pickett of Pendle Hill and J. Hollowell Parker and wife and Margaret T. Carey of Baltimore. Following the vows taken by the couple, the certificate was read by Walter Woodward, Clerk of West Richmond Monthly Meeting, who sat head of the meeting. The marriage took place in the new Pendle Hill dining room, the beautiful simplicity of which made an ideal setting for the meeting for worship in whose atmosphere the wedding was fittingly accomplished.

Because of the leadership which Albert Simon and Emily Parker have exercised in the activities of young Friends, unusual interest focused in their marriage. This was indicated in the free expression given in the meeting by friends from different sections and groups. Perhaps the keynote of the meeting was given by Douglas V. Steere, who spoke of the "cloud of witnesses" who were present in spirit if not in person, witnessing to the effective manner in which Emily Parker had exemplified, in this and other lands, the Christ way of life. Charles Woodman caught up the motif and enlarged upon it from the background of his long and intimate experience of Emily's work. J. Passmore Elkinton spoke briefly and similarly. One of the most impressive expressions was given by a young woman—Jean Humphreys of Yale Divinity School—who spoke, not as a Friend, but as a representative of a large group of young people in this country in the United Christian Youth Movement, who, through their contact and acquaintance with Emily Parker, were committing themselves to the quality of life and service which she embodied. Some were present who have been associated with Emily in her work for Spanish refugee children in the Foster Parents' Plan, while others had come through their association with her in summer camp activities.

It remained for J. Hoge Ricks, Presiding Clerk of Baltimore Yearly Meeting, to lighten the occasion in expressing the joy with which he and all their friends hailed this union. He rather gloated in the fact that after looking around over several countries, Emily Parker had found her destiny in one of their own young men who is entirely worthy of her. Anticipating that she would soon be removing her membership from West Richmond, he congratulated Baltimore Friends in now having two active workers instead of one, and welcomed Emily Simon to the fellowship of Baltimore Yearly Meeting.

Impressive prayers for the divine blessing upon the union were voiced by three or four Friends. "The Lord bless you and keep you, the Lord make his face to shine upon you and give you peace, now and in the life evermore," were the words which brought the meeting to a close.

An informal reception followed in the social rooms of Pendle Hill, where friends and relatives of Albert and Emily Simon served tea. In an adjoining room, appropriate music was beautifully rendered by Miss Sarah Revelee, of Wilmington, Delaware.

Albert and Emily Simon will be at home in Baltimore, where he is successfully engaged as a landscape artist, and where, *in short*, "Little Emily" will hereafter dot the landscape.

IOWA PASTORS GATHER AT WM. PENN COLLEGE

The Iowa Pastors' Short Course met at William Penn College, March 17-21. The opening session was held in the drawing room of the Women's Residence Building, Edgar H. Stranahan presiding.

President Edwin McGrew welcomed the ministers in well-chosen words founded upon Paul's message to Timothy: "Remember Jesus Christ." He urged: "Remember a person, not a creed, not a doctrine, but a life, the towering man Christ Jesus."

For four successive days during the Bible hour, Dean Stranahan lifted his hearers in a study of the prophets, Amos, Habakkuk, Jonah and Malachi, while Esther Stranahan, Professor of Religion in the College, gave an hour each day to Religious Education.

Herbert Huffman, Jr., pastor of College Avenue Friends Meeting, made live for us Albert J. Beavan's book, "The Local Church." Richard R. Newby had the Superintendents' hour for two days.

Addresses were given by Dr. Ira F. Heald, Professor Albert A. Augustine and Professor Charles E. Hill on vital present-day themes. Carl D. Byrd brought near again the voice of the Five Years Meeting sessions; and representatives from the Scattergood Hostel at West Branch, directed by Martha W. Balderston, participated in a lively discussion period.

What better help could have been provided for the leadership in Iowa Yearly Meeting than the two afternoon and evening lectures by Dr. Harold Lancaster, pastor of the First Methodist Church of Ottumwa! He explored new trails in evaluating the whole field of sermon preparation and delivery, the preacher's contacts and his responsibilities between Sundays. He stressed the idea that nothing is too much trouble to put across a big job. He constructively pointed out the ways in which a preacher should be like other persons, and how unlike.

Added to the intellectual refreshment and comradeship was the stimulation of the college atmosphere. The contributions from the Speech and Art departments were a prominent part of this. The morning devotions brought together in silence and in strengthening searching the preachers who were gathered.

These words of those helpful days remain deeply impressed on the minds of the attenders: Have an idea of God bigger than the surroundings. No problem is solved by dodging it—only by facing it. Turning one's face toward God is turning it toward optimism. Don't get down in the valley to make decisions. Wait and listen. God will be heard in one way or another. One builds his own boundaries.

In every service a moment should come that is breathless. Helping people is the excuse for preaching. Sell the problem that is nearest the fire. The emotion you feel is what the audience gets. Speak only of things experienced!

Infinitely more brains are needed to work with people than with things. The Church must build its members into common fellowship.

MARTHA HADLEY.

Greenville, Iowa.

THOMAS E. JONES VISITS INDIANAPOLIS

First Friends Meeting of Indianapolis, Indiana, profited greatly from the five-day conference held with Thomas E. Jones on March 12-16. The sessions began with a fellowship meeting with members of the Indianapolis Hebrew Congregation on Wednesday, followed the next day by an interdenominational conference on the Civilian Public Service program. Friday evening Thomas E. Jones spoke on "The Total Quaker Answer to Total War." Saturday's sessions were sponsored by the Peace Committee of Western Yearly Meeting. During the course of the conference, various groups of young people met and participated actively in discussions with Thomas E. Jones. The meetings were climaxed with his impelling address on Sunday morning.

QUAKERDOM · AT · LARGE

The interests of Oakwood School in Poughkeepsie, New York, are certainly comprehensive. Recent visitors and speakers on their campus were Jerome Davis, who has charge of the Prisoner of War Camps in Canada; and Dr. Albert McClure, who directs the Red Cross in China.

* * * *

A summer camp for training in and the understanding of Civilian Public Service, sponsored by North Carolina Yearly Meeting and the American Friends Service Committee will be conducted on the Guilford College campus, June 10 to August 10. It is planned for young men facing the problems of conscription who desire to understand better the Friends peace message. The daily program will follow the schedule of the C.P.S. camps: worship, work, study, lectures and informal discussion. The College will provide board, room and laundry in return for the work done on constructive projects on the campus.

* * * *

Elizabeth Haviland has recently returned from the African Mission in Kenya Colony, accompanied by James and Dorothy Bond, son and daughter of A. A. and Mira Bond. Leaving Mombasa on January 12, they arrived in California on March 6, where Elizabeth Haviland visited Alta Jewell Green before her departure for the East. She will spend some time in Central City, Nebraska, where she was an instructor at Nebraska Central before going to Africa. Dorothy Bond, a graduate of Earlham College and Stanford University, expects to stay in this country during her brother's college course at Whittier.

* * * *

Some weeks ago we called attention to the 80th birthday of Leanah Hobson Williams of Darlington, Indiana, who has served so faithfully and capably in the ministry for Friends. Leanah Williams writes that she has been overwhelmed with kindly expressions from old friends and of the great pleasure which this has given to her. She wishes to express her thanks and send her loving greetings to those many friends who remembered her. She writes, "I want them to know that I, at this age, have good health and a good Christian companion, and that life is as sweet at 80 as it was at 40. Many thanks to friends everywhere!"

* * * *

During the week of April 7-10, members of the American Section of the World Committee for Consultation are attending the opening sessions of Cuba Yearly Meeting in Holguin. These Friends are a representative and inclusive group! They are J. Passmore and Anna G. Elkinton and Leslie D. Shaffer of Philadelphia; Augustus W. Benedict of Rome, N. Y.; Elizabeth H. Bartlett of Baltimore; Anna Hartshorne Brown of Westtown, Pennsylvania; and Robert E. and Ardelle Cope of Wichita, Kansas. During the following week, Jamaica Yearly Meeting of Friends will be established in Cuba's sister island. James A. Coney, the Copes and the Elkintons plan to attend. For Robert Cope this will be a homecoming, for he and Ardelle Cope served the meetings at Seaside and Amity Hall, Jamaica, in 1933-34.

* * * *

We learn in detail from the *Wayfarer*, a London Friends' publication, of the work of the Friends' War Victims Relief Committee in that city: "'War Vics' work at present serves 100 East London shelters nightly, runs ten rest centres, has prepared and staffed with wardens about a score of communal evacuee centres in the country, and has working parties preparing new centres. Many of the evacuee centres are in adapted meetinghouses. One scheme seeks hop-pickers' doss houses in the Worcestershire hopfields being turned into all-the-year-round homes for evacuees. Another scheme has moved into the Fen Country a group of 'returns' — people who had returned from unhappy billets (quarters). Moved as a group of London shelter neighbours, with their own furniture and knick-knacks, and fully informed beforehand of what country conditions they were going into, these folk look like settling down to evacuation life at last."

NEWS OF OUR MEETINGS

Perry Hayden, a Friend from Tecumseh, Michigan, spoke to Ann Arbor, Michigan, Friends on March 30 on the Civilian Public Service program, following his participation in the recent conference held at Richmond, Indiana, where the latest developments in C.P.S. were discussed.

* * * *

Friends of Woonsocket, R. I., Meeting have formed a local committee on Civilian Public Service to serve as advisers to Conscientious Objectors and to encourage their support and an understanding of their significance by members of the meeting. . . The church women, diligent in their efforts, have completed another large box of clothing, old and new, to be sent to the A.F.S.C.

* * * *

Special preaching services were conducted at University Friends Meeting of Wichita, Kansas, the week of March 6-23, with the pastor, Robert E. Cope, delivering the messages. The attendance and interest were good. In presenting his theme, "A Living Sacrifice," on March 23, Robert Cope dealt with the belief of Friends concerning the ordinances, with which his hearers were greatly moved.

* * * *

An American Friends Service Relief Organization has been formed by members of First Friends Meeting in Indianapolis. The organization is divided into small groups which meet separately each week and come together once a month for an all-day meeting. The last monthly meeting, a covered dish luncheon, was held on March 7, at which time over three hundred articles were turned in for the Service Committee.

* * * *

Members of New Salem Meeting in Kokomo Quarter of Western Yearly Meeting have devised a good plan for Sunday services when their pastor is away. In turn, each department of the meeting is responsible for the service following the Bible School hour. On March 9 four young people presented a drama entitled "The Transformation of the Judson Family," sponsored by the superintendent of the Literature Committee. The object of this play was to encourage family devotion.

* * * *

Clinton Corners Monthly Meeting of New York Yearly Meeting has appreciated the pastoral leadership of Hiram H. Hilty for the past year. After serving as student pastor during the winter, he came to live among them upon graduation from Hartford Theological Foundation last June. It is felt that his Mennonite background brings a unique contribution to his membership with Friends. In March he was married, and after a short trip, Hiram and Janet B. Hilty returned to a newly decorated parsonage to be welcomed by a meeting which wishes them well.

* * * *

The "victim" of a successful birthday surprise on March 20 was L. Herbert Reynolds, pastor of the Friends Meeting in Amboy, Indiana. On Family Night and Monthly Meeting night, the minister was astounded to discover an

unprecedented crowd. Little time remained before he discovered the intentions of those present, for the children began singing "Happy Birthday" and a beautiful cake was placed before him. Still yet to come was the biggest surprise of the evening—a portable typewriter, presented after the dinner by Guy Ballard, in the name of the meeting.

* * * *

After recently repairing and redecorating its meetinghouse, the Maple Run Monthly Meeting of Indiana Yearly Meeting, held a rededication service on Sunday, March 16. The pastor, Roy Gibson, led the morning service. Following the dinner hour Harry M. Kreider, in an inspirational and encouraging message, spoke to the text, "What have they seen in thy house?" A song service and special musical numbers followed. Contributions were asked toward the expense of repairing the meetinghouse. The response was so gratifying that $160 was received, which amply completed payment of the original $300 debt.

* * * *

On Saturday, March 22, young Friends representing all of the eight quarters of North Carolina Yearly Meeting gathered at Guilford College for their Mid-Winter Conference. Billie Vanhoy, Yadkinville, president of the Young Friends Board, presided at the different sessions. B. Russell Branson, minister of New Garden Meeting, had charge of the opening meeting for worship. Announcements were made regarding the summer camp planned to be held in June at Lake Singletary, and reports were made of Quarterly and Monthly Meeting Young Friends activities. Clyde A. Milner, President of Guilford College, delivered the main address at the banquet held in the church basement.

* * * *

Kokomo Quarterly Meeting of Western Yearly Meeting was held at Union St. Friends Meetinghouse in Kokomo, Indiana, March 14 to 16. On Friday, Luther Addington of the Courtland Meeting gave the message, "A Personal Experience of Salvation," followed by the meeting of Ministry and Oversight. On Saturday morning a much appreciated message was given by Earl Cox, pastor of Fairmount Friends Meeting. Saturday afternoon Clyde Jolliff, Superintendent of Christian Education, opened the way for reports on the spiritual condition of the various meetings, after which Luther Addington spoke forcefully. The sessions were concluded with the interesting and instructive account of the Friends Missionary work in Cuba, given by Merle Davis, Secretary of the Mission Board of the Five Years Meeting.

DETROIT FRIENDS REPORT GOOD PROGRESS

Does happiness induce work, or does work result in happiness? However it is, Detroit Friends are both busy and happy—busy with many things to do, and happy at seeing some rather definite results. The year 1940 saw added to the membership a total of nineteen new members. And now that 1941 is well under way, there are several other prospects. These new members are taking an active part in the work of the meeting.

For several years Detroit Friends have been without a meetinghouse of their own, and have had to rent a public school building for Sunday services. However, it appears that a meetinghouse may not be too impossible; and a building fund in this direction has actually been started.

Detroit Friends are proud that one of their members is president of the Detroit Council of Church Women. Anita Douglas, wife of Dr. Bruce Douglas, is the one undertaking this extremely responsible task.

The high school girls are starting a Margaret Fell group and are quite enthusiastically making plans for the work to be done. Several girls from ten to twelve years old are busy weaving blocks for baby afghans, while the women are sewing and knitting for the Service Committee. The Auxiliary is planning a spring bazaar to be held the last of April.

After completing the missionary study book on migrants, the Missionary Society had a migrant lunch, consisting mainly of corn-bread and beans, in the "parsonage" — the one-room apartment of the pastor, Rachel Osborn.

During the week of April 28 to May 1, Detroit Friends are responsible for the morning devotional broadcast over WWJ, Detroit, at 6:45 Eastern time. Each morning Rachel Osborn will speak, and music will be furnished by members of the choir. All who can are urged to listen in, despite the early hour.

FLORIDA FRIENDS ADD ANOTHER CHAPTER

March 22 was another outstanding day in the saga of Florida Friends, for on that day was laid the cornerstone of the St. Petersburg Meetinghouse. Friends gathered in silence. Assembled together, Anna Y. Hallowell gave a history of the meeting, from its beginning by Sara E. Gardner Magill in 1917 up to the present; and Caroline N. Jacob read a brief synopsis of the minutes. Gracious messages from concerned Friends were conveyed to those present, followed by the brief message from Helen A. Passmore, stressing the significance of the dedication, and urging that friends remain alert to their responsibilities. The splendid cooperation of Joseph T. Taylor, who supervised and helped so enthusiastically, and that of Albert Rowe were expressly acknowledged by Rebe Fell Smith. After the papers for the cornerstone were collected, Joseph Taylor placed the box, with the cornerstone on it, and the cementing made it secure.

Greetings were brought by Walfred Lindstrom, the vice-mayor of the city, in his warm welcome and challenging praise of Friends. Friendly visitors in the St. Petersburg area will find a cordial welcome at the St. Petersburg Meeting.

CHRISTIAN MISSION CLOSES TOUR

Climaxing a six-month tour of twenty-two major American cities, the National Christian Mission closed on March 23 in Los Angeles. Among the two hundred speakers enlisted for service were ministers, university professors, bishops and laymen. It was estimated that more than two-and-a-half million persons had heard these speakers.

At each of the scheduled stops daily sessions were held simultaneously in nearby communities. Universities and colleges in each area, as well as the major high schools, were addressed. Members of the Mission team were also scheduled to speak before educational, labor and civic groups.

The Mission was sponsored by the Federal Council of the Churches of Christ in America.

XENIA FRIENDS GIVE WARM WELCOME

Friends of the Xenia, Ohio, Meeting of Miami Quarter welcomed into their midst their new members of the past year at the annual congregational dinner which was held February 27. During the evening the Boy Scout troop was installed, with Scout officers assisting in the service. The troop now numbers about twenty.

In the church basketball league this season the Friends finished undefeated and were declared champions among the eight teams playing. The Xenia Ministerial Association is sponsor of the league.

Members have been active in expressing their views on recent measures before state and national congressional bodies. At present they are bringing pressure for legislation against gambling and drinking in and near the draft camps and army and naval establishments.

Recent visitors to the meeting have included Marie Treuer, an Austrian

refugee, now living with her family at Yellow Springs, Ohio; Alex Varinaeff, a Russian refugee; and Alice Pettit of the Society for the Christian Approach to the Jews, who spoke on Palestine, using colored slides to illustrate the life and country. She is a registered nurse who will go to Palestine for work among the Jews, whenever war conditions permit.

A series of special meetings is being held during the week of April 6-11, with a different organization of the meeting responsible for each service.

FELLOWSHIP GATHERING FOR ALL FRIENDS

The Great Lakes Area and North Columbus, Ohio, Meeting of Friends are being host to a conference of the New and United Meetings of Friends in Columbus on May 3 and 4. All Friends, anywhere and everywhere, are invited. In so far as possible, lodging and breakfast will be furnished for registered attenders. A. J. Muste of the Fellowship of Reconciliation and Jesse H. Holmes of Swarthmore College will bring particular messages on Saturday evening and Sunday afternoon. On Saturday afternoon there will be an informative session presenting a series of Quaker challenges. Tentative discussion leaders are: Stanley Hamilton, Leslie D. Shaffer, Clarence E. Pickett, J. Barnard Walton, Allan Bacon, Bob Rumsey and others. On Saturday evening following the supper and address, there will be folk-dancing under the direction of Lynn Rohrbaugh, head of the Cooperative Recreational Service.

A Friendly welcome is extended to all to share in the fellowship which such a gathering may bring.

NEW ENGLAND FRIENDS INVITE INTERVISITATION

The Young Friends Board of New England Yearly Meeting convened at the Forest Avenue Meetinghouse in Portland, Maine, on March 15. Tentative plans for Yearly Meeting (June 24-29) were discussed. Meetings will begin on Sunday, June 22, and continue through the week to June 29. Thus Young Friends meetings may be held on the two days prior to the general sessions and the remainder of the week will be left for attendance at the adult sessions. There is the concern to find leadership whereby the young Friends gathered may find the inner moving spirit of God and the outward moving spirit which is so necessary to daily action. Rufus M. Jones is to be present. These Friends are hoping to welcome Friends from other Yearly Meetings and, in urging them to attend, saying that they in New England feel strongly the need of intervisitation.

CHARLES E. ELLIS

Charles E. Ellis, well known to mid-western Friends, died suddenly of a heart attack at his home at Ranton, Washington, on February 3, 1941. The son of Isaac and Martha Ellis, he was born in 1877 near Pleasant Plain, Iowa, where he spent his early years. In young manhood he removed with his parents to Ames, Iowa, where he obtained his Bachelor of Science and his Master of Science degrees from the State College there. In 1906 he was married to Bertha Fraker, of Hall County, Nebraska.

Charles Ellis served as Instructor in Chemistry at Iowa State College and as Professor of Science at Nebraska Central College, Central City, Nebraska, and since 1930 at Penn College in Oskaloosa, Iowa, from which he retired in June, 1940. By his colleagues and students he was respected for his diligence in preparation and his devotion to service.

Charles Ellis was an efficient teacher and a man of genial social spirit. A birthright Friend, he sought to serve in the church as opportunity offered and held positions of trust and responsibility in the different Friends meetings to which he belonged. Surviving are his wife; two sons, Donald E. Ellis of Raleigh, North Carolina, and Bayard F. Ellis of Long Beach, California; one daughter, Esther Ellis Runyan of Seattle, Washington; one grandchild; and six sisters.

BIRTHS

PRIDEAUX — To John and Elizabeth Prideaux at Portland, Oregon, on March 21, 1941, a son, John Richard.

MARRIAGES

HILTY-BROWN—On March 15, 1941, at the First Congregational Church of Danbury, Connecticut, Janet C. Brown, daughter of Mr. and Mrs. Fred Clark Brown of Danbury, Connecticut, to Hiram H. Hilty, son of Reverend and Mrs. Peter P. Hilty of Versailles, Missouri. Clarence Dunham, minister.

MORRISON-BORDEN—On March 1, 1941, at Allen's Neck Meeting in Dartmouth, Massachusetts, Virginia Sherman Borden, the daughter of Frank M. and Rosella Borden, to Wilfred Gardner Morrison, son of David Morrison of Dartmouth. Harold B. Kuhn, minister.

RAVELING-YUNGE—On March 30, at Greenville, Iowa, in the home of the bride, Marion Yunge, daughter of Henry and Lucy Yunge, to Jacob Raveling, son of George and Clara Raveling.

DEATHS

HADLEY—On February 21, 1941, at Hadley, Indiana, Joshua Hadley, aged 76, faithful and beloved member of Hadley Meeting. Born near Mooresville, Indiana in 1864, he was married to Bertha Wiley in 1891. To them were born three sons, two of whom preceded him in death. He was an Elder in the meeting, and a teacher in the Sunday School as long as his health permitted. Joshua Hadley was a student of present-day problems, a great lover of his home and was highly respected by his friends and neighbors. Surviving are his wife and one son.

HESSONG — On January 29, 1941, at Indianapolis, Indiana, Paul M. Hessong, aged forty-four. Born in Indianapolis, he was a member of the First Friends Meeting. Surviving are his wife, Georgia Sacksteder Hessong, a brother and sister, and three sons. Funeral services were held at First Friends in charge of Errol T. Elliott.

HOLLIDAY — On March 4, 1941, in Utica, New York, at her daughter's home, Edith Wray Holliday, aged sixty-three. The daughter of Joseph and Hannah Kite Wray, she was a birthright Friend and member of 20th Street Meeting in New York City. She attended Westtown and Oakwood Schools and graduated from Bryn Mawr in 1901. She was married to Clyde C. Holliday in 1904. An active Friend in the Yearly Meetings of Ohio, Iowa, Indiana and New York, she was as well a leader in the Religious Education work of other denominations, formerly at Chesborough Seminary, North Chili, New York, and more recently at Bacone College, the Baptist school for Indians at Muskogee, Oklahoma. During her recent membership in the West Branch, New York Meeting, she served on the Indian Affairs Committee of New York Yearly Meeting. Surviving are two daughters and a son, one brother and one sister.

NELSON—On February 1, 1941, at Indianapolis, Indiana, Lois Haines Nelson, wife of William G. Nelson, aged twenty-three. The daughter of Stafford and Mary Haines, she was born in Indianapolis where she was graduated from Broad Ripple High School and was an active member of the First Friends Meeting. Besides her husband and parents, she is survived by one brother and an infant son. Services were held at First Friends Meetinghouse with Errol T. Elliott in charge.

NEWBY—On March 21, 1941, in Lynnville, Iowa, Charles H. Newby, aged 83. He was born near Raysville, Indiana, the son of John T. and Martha Newby; and at the age of 21 removed with his family to Iowa, where he lived all, excepting fourteen, of his remaining years. In 1883 he was married to Alice Macy, to whom four children were born, and who died in 1898. In 1902 he was married to Alice Stafford. He was a birthright Friend and an active member, having been an Elder and for many years teacher of the Men's Bible School Class, and holding many positions of responsibility. Surviving are his wife, one brother and one sister, two daughters and one son.

REYNOLDS—On March 20, 1941, in Lynnville, Iowa, at the home of her daughter, Mary Reynolds Austin, aged 93. Born in North Vassalboro, Maine, the daughter of Adna and Experience Reynolds, she was the youngest of twelve brothers and sisters. At the age of twenty she was married to Henry A. Austin of Pounal, Maine. The following year she and her husband journeyed to Iowa, and established their home upon the rugged prairie in Richland Township. Into this home seven children were born, two of whom have preceded her in death. In 1920 her hus-

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band died. In young womanhood she became a member of the Methodist Church; later, she joined the Society of Friends and became a responsible and conscientious member of Sugar Creek Meeting. She was essentially a kind, devoted wife and mother, rich in Christian fortitude and patience. Her charitable spirit and deep piety brought her many friends. Surviving are three daughters and two sons, eight grandchildren and six great-grandchildren. Services were held at Lynnville Meeting.

VERNON—On March 14, 1941, at the Methodist Hospital in Indianapolis, Indiana, Noah H. Vernon, aged sixty-nine. A birthright Friend, and member of Fall Creek Monthly Meeting, near Pendleton, Indiana, he belonged to the Indiana Historical Society and the Pendleton Conservation Club. Surviving are his wife and one daughter.

WHITE—On March 2, 1941, near Phoenix, Arizona, Milton L. White, aged 58, in an auto accident. Born at Alton, Kansas, in 1888 he removed with his family to Idaho, later to Oregon, and from there to California, where he attended Whittier College, graduating in 1912. In 1910 he was married to Margaret McGlashen; and three years later they were sent together by California Yearly Meeting to direct the work of the Kotsebue Alaskan Missions, where they remained for five years. Following their return they lived in Casa Grande, Arizona, until their removal in 1925 to Gunnison, Colorado, where they have lived since, and where Milton White operated a large ranch. He was a profound Bible student, continually active in frontier mission work. At the time of his death he was superintendent of the work among coal miners in north Gunnison County. His wife, two sons and three daughters survive him.

WRIGHT—On February 18, 1941, in Greentown, Indiana, Clifton E. Wright, aged 66. Born near New Castle, Indiana, August 31, 1874, the son of Amos and Vashtu Wright, he later removed with his parents to Howard County, Indiana, and settled on a farm in the New Salem Community, where he was a faithful member of the New Salem Meeting. He was married to Ada B. Garr. After operating a drug store in Greentown for forty-two years, he retired seven years ago. Surviving besides the widow are a daughter and two sons, one sister and one brother. Services were held in the Methodist Church at Greentown, Frank V. Stafford in charge, assisted by John R. Walter and W. H. Briggs.

LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 633 South Maple Ave., Oak Park, Ill., Phone Euclid 565.

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street, Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Helen Simerly, Clerk, 8940 South Ada Street.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Ill.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. Jeanette F. Stetson, secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

DARTMOUTH, MASSACHUSETTS

Allen's Neck Friends Meeting, Horseneck Road, Morning Worship 10:45 a.m., Bible School at 12 m., Charles T. Gifford, Supt., Minister, Harold B. Kuhn, Tel. WESTPORT 32-13.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Flora Henshaw, Clerk, 3193 W. 36th Ave., Telephone GL 5686.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for 11 a.m. Worship, Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

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LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a.m., Worship 11 a.m., C. E. 6:30 p.m., Leonard S. Phelps, Clerk, 1228 W. 23rd St., RI-4815.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a.m. Meeting for Worship at 11 a.m. Pastor, Wendell Hansen, 1300 S. Seventh Street. Telephones: BRidgeport 7522, ATlantic 5928.

NEW YORK, N. Y.

Grammercy Park Meeting, 221 E. 15th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors Welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Ave. and East Spruce St. Bible School, 10:00 a.m., Meeting for Worship, 11:00 a.m.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m., Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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